Zion's Herald.

Volume LXXIII. Boston, Wednesday, October 30, 1895. Number 44.

Zion's Herald.

CHARLES PARKHURST, Editor.

ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, $2.50 per year, including postage.

36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Revised Version of the New Testament was published May 17, 1881. Some of our readers will remember that it was telegraphed entire to Chicago on the day of its issue in New York city, and will recall the disparaging criticisms which some of the changes in the new work evoked. The Revised Old Testament appeared four years later, on May 19, 1885. There remained, however, what is known as the Apocrypha — certain historical books whose inspiration is doubtful, but which are yet of sufficient value to be regarded as a part of the Holy Word. These also have passed the ordeal of the revisers and will be issued in the early part of next month in sizes and print uniform with their predecessors. The Revision will then be complete, after twenty-five years of labor.

Thirteen months ago the Jackson-Harmsworth polar expedition started for Franz Josef Land. Nothing had been heard from the party till last week, when the vessel which conveyed the expedition, the "Windward," returned to England, bringing tidings of the explorer and of the work thus far accomplished. A landing had been made at Cape Flora, log-houses erected, and a food depot planted a hundred miles north of headquarters. Only one man had died, and his death was attributed to his refusal to eat bear meat. The geography of Franz Josef Land as laid down in the charts had been found to be extremely inaccurate. It is known that this Land reaches to within 470 miles of the Pole; it may reach even further. The explorer expects by next summer to reach the goal of his hopes, and wrest the secret of the Northern Arctic.

The coinage of silver dollars will cease on the first of November. Concurrently the New Orleans mint will be closed, and the mints at Philadelphia and San Francisco will coin only subsidiary silver and gold, unless Congress shall direct to the contrary. Over 400,000,000 of standard silver dollars have received the government imprint, and the Treasury now holds of silver bullion purchased under the Sherman act over $170,000,000 in coining value. All this bullion will continue to be held on a gold basis, as a practical effect of the order to cease coining it into dollars. The silver certificates, of course, representing coined silver dollars, are redeemable only in silver; but the Sherman notes issued against silver bullion are redeemable in gold, according to the construction put upon the law by Secretaries Windom and Foster and by the present Secretary, Mr. Carlisle.

The gold-mining industry in South Africa is sufficiently stable for any reasonable confidence in its stocks. Unlike the exhaustible "pockets" in which the precious ore is found in California and elsewhere, the Witwatersrand district abounds in "reefs" of unknown depth, but yielding on the higher levels in any of the established mines an output that is regular, reliable, and seemingly endless. It is not, however, on these that the speculative craze in England is based, but rather on "deep levels," which may or may not prove profitable. The accumulation of loanable capital in England, however, demanded some vent, and companies were therefore organized by shrewd speculators to work these deep and possibly illusory levels. Shares in some of these companies rose within a few months 3000 per cent., though not a farthing had been paid in dividends. Many a wreck of fortune will result from this "mad boom" of "Kaffirs" which now prevails in England.

Announcement is made by cable, as we go to press, that the Ribot ministry is overthrown by an adverse vote in the French Chamber of Deputies. The ministry which has just gone out of office was constituted Jan. 27, 1895, ten days after the election of M. Felix Faure as President of the republic. Like the preceding ministry of M. Dupuy, the Ribot cabinet has been overthrown on a railway question. Some time ago a magisterial investigation was begun into the connection of certain French senators and deputies with the South of France Railway syndicate, due to an accusation made in the Chamber of Deputies by M. Rouanet. It appears that there was a disposition on the part of the government to shield those concerned in the scandal. M. Rouanet is a Socialistic Republican, and a journalist. It is prophesied that the next cabinet may consist of a Burgois-Petrayal combination.

The French Institute.

The Institute of France celebrated last week, with appropriate ceremonies, the completion of its first century. The famous Academy of the "Forty Immortals" is one of the five Academies which form the Institute; Inscriptions and Belles-Lettres, the Fine Arts, Moral and Political Sciences, and Sciences in general, are the titles of the others. These Academies, though they meet in the same building and have a great library in common, are entirely independent of each other in work and jurisdiction. Each Academy elects its own members, subject to governmental confirmation; a member in one Academy may also become a member in any or all the others. Membership in each is limited, ranging from forty to sixty-eight, not reckoning the associate members, or correspondents, or the "free Academicians." Each member of an Academy receives a salary of $300. Every "Immortal" who attends every meeting gets $1,000. Five of the "Immortals" form a committee on the great Dictionary, and receive each $300 extra for their work; those of this Academy who are engaged on the History of French Literature receive $480 each extra. The French Academy meets for one hour weekly; the other Academies for two. Each has a public session once a year, and all five meet together on the 25th day of October annually.

A New Product of the Electric Furnace.

Four years ago Mr. Edward G. Acheson, while experimenting, in Monongahela, Pa., with the object in view of crystallizing carbon, or, in other words, of making artificial diamonds by sending the electric current through a mixture of carbon and clay, obtained as a product some bright blue crystals of sufficient hardness to cut the precious stones he tried to make. Supposing this product to consist of carbon and aluminum, it was named carborundum. Chemical analysis has shown that it is really a carbide of silicon. It quickly came into use, in powdered form, as an abrasive superior to emery or even to diamond dust. It has been manufactured at the rate of about three hundred pounds a day, and sold in the form of wheels, hones, files, scythe stones, and the like. Dental instruments are made of it. So great is the demand for this article, both in this country and Europe, that its inventor has built electric furnaces at Niagara Falls, and with such simple materials as sand, salt, coke and sawdust, mixed together and raised to the surprising temperature of 7,000 degrees by electricity, is turning out tons of this toughest abrasive known. The starting of the first of these furnaces a fortnight ago was watched with great interest by electrical experts, because of the tremendous power expended. The furnace resembled "an electrical Hades." "Lambent flames played around the walls, and, along the top, waves of blue flames traveled to and fro; slight explosions took place." Mr. Acheson missed the diamond, but he came very near to it. He belives that beside carborundum his new furnaces will some day produce a new crystalline product which will take a high place among the gems.

A Predicted Glut of Gold.

A writer in the *London Bankers' Magazine* makes the statement that the world's production of gold has almost doubled itself in the last seven years, and, according to present prospects, will continue to be produced in such an overwhelming supply as, ere long, to endanger the standard and disturb the monetary systems of the world. The Witwatersrand (or, to use the briefer term now common, the "Rand") output will shortly be trebled; immense areas north of the Transvaal are being opened up; virgin fields are being exploited in Western Australia; the half-abandoned mining camps in Queensland and New Zealand have developed new energy. The cyanide process, which improves the yield of high grade quarts, renders it possible to mill low grades at a profit. Thus, besides the output of new mines, there will be larger yields from old ones. Meantime gold is steadily accumulating in the Bank of England, and a second reserve fund is under consideration. On this side of the water Director R. E. Preston, of the Mint, is equally emphatic in his prediction of an overwhelming production of gold. The Colorado silver miners have found gold-mining profitable. The United States has advanced this year to the second place in the production of the yellow metal. Mr. Preston finds no immediate occasion for alarm in this increase; he believes that it will tend to improve business, settle the financial problem, and pave the way to increasing prosperity.

The Alleged Russo-Chinese Agreement.

It lacks confirmation at this time of writing, but as several days have passed without an authoritative denial, the impression deepens that it is true. Briefly stated, Russia and China have entered into a secret convention, in consideration of money advanced by the former to pay the Japanese war indemnity, whereby a right of naval anchorage at Port Arthur is granted to Russia and also permission to construct two great railways through Manchuria, one of them to be the terminus of the Siberian road. Russian suzerainty over Korea is also included. The intelligence came in the shape of a telegram from Hong Kong to the London *Times*. It may have been intended merely as a "feeler," but it caused a profound sensation in England, the news sheets bristling with "war talk," and declaring that a bloody collision is inevitable if Russia attempts to dominate in China. If the concessions named have been actually granted, it is difficult to see how war can be averted. It will seriously disturb the balance of power in the far East for Russia to practically annex Manchuria and secure the strong and menacing fortress of Port Arthur and an outlet for her Siberian road in the Yellow Sea. Both England and Germany would suffer seriously in their immense commercial interests in China, with Russia within pistol shot of Pekin. Japan, too, will never tolerate this Muscovite swoop — this diplomatic acquisition of territory which she conquered in war and which properly belongs to her, but which she surrendered in the interests of peace. France, of course, sides with Russia in this proposed looting of Chinese territory. As Russia encroaches southward, she plans to encroach northward from Tonquin. But for this Franco-Russian sodality and Germany's lukewarmness, England would probably ere now have taken some decided action. She may yet form an alliance with the Japanese, who, by the way, still hold Port Arthur. With such a support as England could furnish, Japan would no longer postpone her inevitable reckoning with Russia. She has already refused to abandon Korea and has filed her protest against Russian dictation.

The Death of King Menelek.

The stroke of lightning which ended the career of Menelek II., Negus of Abyssinia, removed one of the most interesting and energetic of African princes. He was of the Shoa tribe, and claimed lineal descent from King Solomon and the Queen of Sheba. When King John was killed by the Mahdists in 1889, Menelek, who had long ruled the Shoas, achieved the sovereignty over the other Abyssinian tribes and was recognized as Negus by the Italians when they advanced inland from Massowah. Menelek was friendly to European arts and civilization. He imported Swiss engineers and artisans, who built stone houses, bridges, wagon roads, a flour mill, baking ovens, and a blast furnace for smelting iron. He induced his people to engage in various handicrafts by his personal example. While he lived, the Italians met with many difficulties in their colonial schemes; now that he is dead, there is no one to effectively dispute their ascendency in the Abyssinian highlands.

The Sultan as a Reformer.

The Sultan has shown unexpected promptness in inaugurating the reforms agreed upon for his Armenian subjects. Shakir Pasha has been appointed High Commissioner, and has already received instructions to carry out the reforms in six vilayets. He has been directed to attend personally to their execution, and to report results. The Armenian Patriarch in Constantinople regards the projected scheme as sufficient, provided foreign powers continue to exercise surveillance over the Turkish officials. Sporadic outbreaks are reported in various parts of the Empire, and Armenians as usual are the victims. These will subside when the contemplated scheme goes into full operation. Meantime the Sultan is vigorously defending himself against the various intrigues, both within and outside his palace, which threaten his life. Tales of summary vengeance upon members of the Young Turkish party who had been detected in a plot against their sovereign's life, were telegraphed last week. Arrests of suspected officials are of almost daily occurrence. It is not believed, however, that the Porte will succeed in pacifying the unrest. Special newspaper correspondents are hastening to Constantinople to report the events in the revolution which is supposed to be imminent.

Strikes and Lockouts.

Some suggestive facts are brought to light in the second detailed report of Col. Carroll D. Wright, the Commissioner of Labor, relative to the causes, cost, and distribution of labor disturbances in this country. The principal reason for strikes was to force an increase of wages or to prevent a reduction. Illinois led the list of States in the number of establishments affected, and Chicago of cities; New York and Pennsylvania followed next in order. The industries which have suffered most seriously by strikes and lockouts, during the past seven and a half years, were the building trades, coal and coke, and clothing. The total number of employees involved or thrown out of employment during the period named was over two and a third millions. Employees lost in wages $47,000,000 and employers lost about $35,000. Out of 40,563 establishment affected by strikes success in their demands was gained by the employees in 20,397; partial success in 4,775 establishments; and failure followed in 21,687 cases. No account, of course, is taken, in these sobering and significant facts, of the hardships endured by the families of employees, and the bitterness and violence engendered; but no thoughtful workingman can ponder these and other figures given in the report without being impressed with the feeling that a strike is one of the clumsiest and most doubtful of methods for adjusting disputes or trying to improve the condition of the class to which he belongs.

Our Contributors.

RELIGION PERSONAL.

Bishop Hugh Miller Thompson.
Protestant Episcopal Church.

THE great *debacle*, upturning and wreck, which took place in Europe in the sixteenth century, has been considered from many sides by many men. I have just been reading again Carlyle's "Past and Present," and his admiration for the condition of things that reigned over Europe previously, expressed in his elaboration of the work and character of Abbot Samson. The religion was a *corporate* affair, and Carlyle admires it. A man was in the Church. Let him stay there. He was saved as a member of the corporation; if not in this world, nevertheless finally. The Church would follow him into Purgatory and through it, if it lasted for ten million years! There is a mediæval picture giving the conception of the time: A ship is on the waves, "Peter's bark," the Church, filled with bishops, priests, monks, and nuns. The waves around are tossing the drowning men and women of the living world of common life, and here and there one and another are helped up into the ark of safety!

The Reformation, blame it or praise it, as you will, made that conception of religion forever impossible. It took various forms in various lands. It had one outcome in Germany, another in England, another in Switzerland, but underneath all lay the same idea — the

Personal Responsibility of the Individual Soul to a Personal God.

The idea was a "development," to use the word of the day. All ideas are. All growths are from seeds, and come in order; and the Reformation was just as orderly a development, outgrowth, or outcome, of mediævalism, as the wheat stalk of the planted kernel. Luther was no monstrosity, no *lusus naturæ*. He was the child of his age, the natural product of an Augustine monastery, the normal development of the centuries that preceded him. For in all those dim, dark centuries there had been growing more and more the conception of the human personality and the human responsibility — the awfulness of the "I" and of what being an "I" means in this and all worlds.

The stormy, turbulent, chaotic years rolled over this, and whelmed it down. Ecclesiasticism, corporationism, overrode it. But a living idea, enshrined in the heart of man and in the Revelation of God, must live through all storms, and, like any other vital seed, send shoots upward in due time. There were thousands of "reformers before the Reformation" — thousands who felt the awful burden of their own responsibility, and that direct to God! In wild and aberrant ways the conviction expressed itself, outside the church and inside, in "orthodox" and "unorthodox" fashion, in the "Third Order of St. Francis" as in the Vaudois heretics. Indeed, it never was expressed, nor stands expressed more vividly, more intensely and beautifully devout, than in Thomas à Kempis' immortal "Imitation." The conviction leaped to life in the soils and airs prepared for it. And the new era came with the new growth, came never to go back again, no matter what the name, no matter what the opinion, pervading Romanism as it pervades Protestantism — the supremacy and the right of individual conscience and the burden of personal responsibility to Almighty God.

It was, of course, when it declared itself, bitterly opposed — no more bitterly by the Pope than by Martin Luther and John Calvin. It is always so. Men start back in terror from the inevitable growths of time and law — God's ordered time and law, remember — as if these had emerged from the nether pit! It took fifteen hundred years for the idea that lies at the base of Christ's teaching of human position and human duty to emerge to strong expression, and then it was fought by those who first expressed it, and is fought even today, as something not divine but diabolic!

The end of our Lord's coming to the earth was to

Make it Possible for Men to Grow into His Likeness.

That is salvation — not the saving of a man from pain here or anywhere, nor from punishment here or anywhere; but to save him "from his sins," by pain and punishment it may be, and often is. It is growth of character. It is the making of a new man. It is taking on the likeness of the perfect Man. Not the escaping the consequences of his acts. No man can. Not the being spared what he ought to endure; not being "carried to the skies on flowery beds of ease;" but to follow the footsteps of the one normal and eternal Man, cross-bearing, footsore, weary and wrestling as he climbs.

So "personal religion" has come to have a deeper meaning in our time. For the age, in my judgment, is a very serious, almost pitifully serious and sad age. Certain venerable forms of expression have, indeed, grown empty. There are those who complain of this and indulge in dark forebodings. But they are strangely blind who think the age either frivolous or unbelieving. It lies heavy on a thoughtful man to hear the feverish pulse-beats of the century and see the painful strugglings of the burdened children of God out of chaos into light.

There are one or two things sure. Much else has vanished into empty phantasm. God is just. God is pitiful. Jesus of Nazareth is the Son of God and the Son of Man. He came to save us from ourselves. He is no respecter of persons. He is brother to the outcast, to the convict, to the savage. He seeks to make all the prodigals "come to themselves," and go back to the Father's house. He has not much regard for conventionalities or artificial proprieties. He abides among the eternities and the things which change not. These and some other things like them, lie deep down in the convictions of the age. And one other thing — *that every man has to deal with these things for himself.* For while the century has been growing more and more into the sense of individualism, greatly to the grief and foreboding of many good men, it has been growing, also, into the sense of personal responsibility and personal duty.

And this is the special sense of Christianity and the special result of the teaching and life of Jesus of Nazareth — "He calleth His own sheep *by name*." He knows them and names them one by one.

Salvation is an Individual Thing.

The personality cannot hide itself in a church, much less in a society or a league. The terrible burden of responsibility makes one eager to hide it, conceal it, in some mass.

Hence, I think, the growth (which will be temporary) of guilds, societies, leagues, and even sects. They are not a sign of the absence of an acute sense of personality, but a sign that it is realized so painfully that one seeks relief among a crowd of others like him and makes the crowd's duty his. Are the duties of two human personalities ever the same? Consider the differences of personality, of education, of opportunity, of surrounding. Can one man's duty, in all the millions, be the exact same as another man's? Shall we conceal this or sophisticate it by losing ourselves in the mass, and suppose, therefore, if we move with the mass and make our conscience the conscience of the mass, we are on the road of completed duty?

"But," you may ask, "are you pleading against organized effort in the Christian life, against brotherhood and kindly combination and hand-to-hand help?" And I say, God forbid! Our Lord organized a brotherhood, close and near and loving. He gave it signs and symbols of initiation and continued membership and right. He gave it officers and laws. He did not send His Gospel into the world unclothed. He made a church to preach it, guard it, keep it to the end of time. But the purpose of the church is, like the purpose of the Gospel, to save men one by one and name by name. The body neither destroys, nor conceals, nor relieves from responsibility, the individual member. "The Sabbath was made for man," not man for the Sabbath. The church was made for man, not man for the church. Sacraments were made for man, not man for sacraments.

Let us not reverse things. The purpose of our Lord's coming and of all our Lord made and left, which still abides with us, by His spirit, to conduct to the end, is the deliverance of you and me *if we will be delivered.* It is all personal, all individual, name by name, soul by soul — "I am *thy* salvation."

Jackson, Miss.

There is much imperfection in Christian character, but the professing Christians are the salt of the earth. They exemplify and illustrate all that is good and true and beautiful in the world. For a man or a journal to be continually carping at imperfections in Christian life, exaggerating and sneering at them, is a characteristic of the devil which is so marked as to give him one of his names, "Apollyon," the "accuser" of the brethren. — *Interior.*

ENGLISH NOTES.

Rev. Arthur Page Sharp.

THE time is passing very swiftly, and our year will be gone all too soon. Our summer was spent in England, with the exception of a week's tour to Leipsic in May. We left London for Halle on Sept. 5, and expect to remain in Germany until the middle of March.

The English Universities,

Oxford and Cambridge, are quite a revelation to one who has been accustomed only to our American schools. The number of colleges in these universities is something bewildering. On a visit to Cambridge I was the fortunate possessor of a personal letter of introduction to Dr. Butler, head master of Trinity College. On sending in my card a response was received in a few minutes, to the effect that Dr. Butler was just then engaged with important business, but would be very much pleased if I would return at 1.30 and take lunch with him. The hour of interim was spent in a ramble from college to college along the magnificent avenues. These old buildings and their history help one to appreciate the feelings of Ruskin when he said he had no desire to visit America because there were no ruins there. The reception given me by the master of Trinity was very cordial, and much pleasure was received at lunch from a discussion of the American use of words. But I was nonplussed and was convinced that there were not only Americanisms, but Anglicisms also, when Dr. Butler remarked that he was feeling "quite crock." Now, Mr. Editor, what did he mean? He was completely overcome by the meaning of "crock" and "to crock" as we use it. He meant that he was feeling, as we preachers would say, "Mondayish."

The head master's house is on the lower side of the quadrangle of Trinity College. The building is a low, two-story, hoary structure probably three hundred years old. Within it is an academy of fine arts. Paintings of almost every noted Englishman are on the walls, busts of poets and masters and bishops abound, and royalty is well represented. A life-size portrait of Bloody Mary makes one fairly shiver as he strives to interpret the thin lips, cruel eyes, and hard features. But what impressed me more than anything, as Dr. Butler took me from room to room, was a "grandfather's clock" which stood on a landing of the staircase. It was made by Sir Isaac Newton for the Observatory of the University. The Observatory disappeared long ago, Sir Isaac has been dust for scores of years, but the clock goes on beating off the seconds "forever, never; never, forever," measuring time in its flight, unmindful of the shifting generations of college life.

I was disappointed at Cambridge in finding nothing that would be helpful to me in my Semitic studies. I had hoped to busy myself during the summer there. But being disappointed in that, and not going to Germany until September, we made our headquarters at Lingfield, pursued our studies during the week, and then cast about for supply work for Sunday, partly from love of preaching "the glorious Gospel of the blessed God," and partly to help out on expenses. A letter of introduction from Rev. Dillon Bronson to the secretary of the London Congregational Union was a *sesame* to some of the best pulpits in London, and I was engaged for seven Sundays before I had preached at all.

Of course there are many things to learn in regard to the

Methods of Doing Church Work.

Although England as a rule is a long way behind us both in methods and success of religious effort, the Congregational friends in London among whom I have been laboring are so deeply in earnest and so unselfish of their own personal comfort on Sundays, that we can learn a great deal from them. The day is not spent in idleness by the earnest Christian. After the morning service he will go home for lunch, and then be back for the "men's own" meeting at three o'clock. He will not go home after that until the last gun is fired at the open-air service on the church steps at the close of the evening preaching. A great many are provided tea (workers or any one else who desires it) in the vestry at six o'clock, at eight cents apiece, to keep the work going on without a break.

The "men's own," as it is called, I consider to be one of the most hopeful features of aggressive church work. At Westminster Chapel, where I preached two Sundays — which, by the way, has a seating capacity of 2,500, and is the largest Congregational chapel in London — they have a men's meeting with over six hundred actual members. I addressed the meeting on the occasion of my first visit there, and there were three hundred and fifty men present. When I was there the second Sunday there were nearly eight hundred present. For the most part these are men who are not Christians, and could not be induced to attend church. The meetings are held in the Westminster town hall. Dr. G. F. Pentecost has a flourishing meeting of the same character at his church on Marylebone Road. By the way, Dr. Lorimer won for himself golden opinions on exchange with Dr. Pentecost.

I spent one delightful Sunday at Christ Church (Newman Hall's and Roland Hill's), of which Rev. F. B. Meyer is now pastor. Preaching in a gown was a novel experience, but one forgets high pulpit, sounding-board, gown, and everything else except his message when he stands before such a sea of upturned faces as greets him there — people who have been trained to expect bread and not a stone.

Just a word on

Temperance.

Dr. Bowman's article in a recent *Christian Advocate* comes nearer to expressing the meaning of the political turn-over here than anything I have read in the American papers. There is no great temperance sentiment, *i. e.*, total abstinence sentiment, in England. A great number of the *temperance* workers are not total abstainers. The Dissenters will, by and by, have a total abstinence ministry, but probably not in this generation. At the great Woman's Convention a Wesleyan brother boasted from the platform — and the statement was greeted with great applause — that seven-eighths of the Wesleyan ministers were total abstainers. I could not help blushing for the other eighth. I was entertained in a most beautiful home when I preached at Paddington Chapel, where there is candidating for the vacant pulpit — I was not a candidate, simply a supply — and my hostess told me that although she, her husband, their six children and the three servants were all total abstainers, yet they kept liquor of all kinds in the house for the benefit of those candidates for their vacant pulpit who could not preach without it, or needed toning up after their arduous pulpit labors! But the rank and file of the Nonconformists are not total abstainers.

The Tories can never be expected to enact temperance laws so long as the Church of England has clergymen who have money invested in the liquor industry, and the aristocracy has such a long list of brewers among its numbers. The Liberals are the only hope in the direction of temperance; but the Liberals are snowed under for many a day, and if they were not, their council, like the Republican at home, is so divided that very little can be accomplished under the present conditions.

Not Just to Say It.

IT is not just to say that our church is inflexible, un-American, unrepublican, and arbitrary. Our church is capable of "progress" and "adaptation to the times." All desirable improvements are possible, and it does not require any "father of his country," nor any "fearless champion of ecclesiastical reform," to make any sensible reform or improvement possible. The Methodist Church is not in bonds. It is wise, sensible, flexible, and reasonable. When it is thought best to improve our methods the improvement will surely come. Whatever may appear "arbitrary" in Methodism has been ordained by free men in order to secure efficient and effective work for the sake of men and the Redeemer of men. No subjection or subordination of personal interests to the greater interests of God's work among men is unrepublican or oppressive so long as free men gladly consent to that subjection and subordination for the church's sake. Therefore, all sensible reformers should approach their tasks of reforming church methods in the name of Methodist work, and entirely without declamation about "oppressed Methodists." The world has laughed at Stanley because he insisted upon "finding" a Livingstone who was not lost. The reformer should be sure that there are oppressed Methodists before he insists upon their deliverance from oppression. The church is entirely competent to do its own reforming when it is convinced that some new and improved method is needed.

We like this free speech in lay and clerical conferences. It is quite possible that Methodist improvements are needed. At the same time, we will not be astonished if fuller debate shall ratify and confirm the wisdom of some Methodist things that now exist. Progress is desirable. The suggestion that change is not always progress is trite, and true as trite. — *Northwestern Christian Advocate.*

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

AGAIN the Note-book is open for the work of another year. Again the roll of the New England District has been called, indicating an increase in membership of nearly ten thousand souls — each one occupying a place in the ripe field of *opportunity*, each one confronted by *personal duty* in the service of Jesus Christ. The First General District now numbers nearly forty thousand members. The greater part of this host is made up of young people whose characters are in the formative period of life. Their future destiny is taking form in the mold of the present hour. The heroes and leaders of the future years are in training *now*, and likewise are the cowards and shirks. The choice is being made today.

"Son of man, stand upon thy feet and I will speak unto thee," is Heaven's message to every one of us at the beginning of our work for another year. Think a moment on this message. "Son of man" — indicating our lowliness and frailty. However small and insignificant we may think ourselves in reference to the work before us, we dare not seek exemption on account of our insignificance, when God says, "Son of man, stand up." Take the second clause of that message, "Stand upon thy feet" — the position of earnest and reverent attention; the call of the commander to the soldiers in the ranks to be ready to hear and quick to do. "And I will speak unto thee." Is it possible that God will speak to me? He spoke to Abraham, He spoke to Moses, He spoke to Paul; but they were great characters called to great work. Oh, that we could get rid of the delusion that God has ceased speaking personally to men! Sometimes in passing through the distracting scenes of our business and pleasure-ridden life, up through the thronging streets of our great cities, I catch the vision of a great, loving, lonesome God, wanting to speak to men, wanting to talk to them of higher things than those which perish with the using; and they pass by, pressing after the vanities of the passing hour.

Listen, dear reader! God will speak to you if you will stop to hearken. If you will trust Him with your heart secrets, He will impart to you His heart comforts. Moses the babe in the old Hebrew home was not more dear to God than the babe in the modern home; the boy Samuel had no more secret method of hearing God speak than is open to any praying boy or girl today. The young man Joseph in the midst of the corruptions of Egypt's court was no more a favorite of God than is the young man today in the midst of his city trials.

CONVENTION ECHOES.

During the St. Johnsbury Convention several communications were received asking why more time was not given to the business department of the program. The reply is that the business matters of great conventions are best disposed of through the corps of committees. One can readily see that a program made up of speakers carefully selected and brought from a distance to present their best thought is liable to be seriously interrupted by the protracted discussions of a business session. The only failure of our last convention to meet the schedule time of the program was occasioned by the business session, and had it not been for the Christian courtesy of Dr. Durrell in withdrawing his address, a very important part of the convention would have been crowded into an evening session.

SOME QUESTIONS ANSWERED.

Should the superintendent of the Junior League report to the quarterly conference through the League president or through the pastor? The president of the League is the only member of the chapter who is regarded by the Discipline as a member of the quarterly conference. It would seem that official courtesy required the report to be given through him. Of course the pastor is over all and appoints the Junior superintendent, nevertheless a separate report of Junior work given by the pastor might indicate that there is some friction between the president and the Junior superintendent. There can be no doubt that such a motive in withholding the report from the president forebodes evil and should be looked into by the pastor. A good union prayer-meeting might change the condition of things in such a case.

What about taking collections in the League for outside purposes? Don't do it! Make all your collections in connection with the benevolences of the charge with which the League is connected. The League best serves the cause of Christ by giving itself to the interests of the local church.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.
First Vice President.

IN order to make the suggestions for this coming year more practical, because combining the experiences of a large number rather than the theories of one, your first vice-president earnestly exhorts every reader of the HERALD to immediately sit down and write upon a postal card answers to one or more of the following questions, and mail to me. If you do not attend to this *at once*, you will forget it.

1. What time does your chapter find to be most favorable for holding the devotional meeting? Your reasons for it.
2. How do you appoint the leaders?
3. What topics do you use, if any?
4. What methods have you tried to give variety to the meetings?
5. Can you give any suggestions for improvement of our devotional meetings?

One general suggestion ought to be made and followed at the beginning of our new League year. Efforts should be made in every chapter to cultivate the much-neglected virtue of reverence. Some attention to forms might help to secure more true worship at our services. Kneeling during prayers, frequent responsive exercises securing participation in the worship by the majority, more elevating hymns of praise in place of so much "light music," would contribute to the impressiveness of the services. We are so afraid of formality as to cause a tendency to indifference or even levity. Such reverential worship, if conducted under the inspiration of the Holy Spirit, does not dampen but strengthens true enthusiasm.

Gardiner, Me.

Dept. of Mercy and Help.

Rev. I. P. Chase.
Second Vice President.

ANOTHER Epworth League year opens with bright prospects and grand opportunities. The unparalleled success of the past inspires us with faith and courage for the future. We cannot fail to hear the pleading cry of suffering humanity, nor the voice of the Master bidding us carry relief for the body and the Gospel for the soul. This department may be the door through which many shall come to a spiritual experience. May the Holy Spirit inspire our hearts to plan for large results!

After supplying our home demands, can we not do something to help the Epworth League House and Deaconess Home of Boston? They would be glad of food, garments of various kinds and sizes, bedding, and delicacies for the sick. Can we not gather a few barrels of vegetables from the abundant harvest with which God has blessed the tiller of the soil?

The secretary gave a good report of this department at the St. Johnsbury convention. That we may do more the coming year, let us hold committee meetings often to pray and plan the work, giving each a liberal portion.

Much good may be done through correspondence. Let us —

"Do all the good we can,
In all the ways we can,
To all the people we can,
As long as ever we can."

All the Conference or State second vice-presidents are requested to send me their addresses.

St. Johnsbury Centre, Vt.

Dept. of Literary Work.

Rev. W. J. Yates.
Third Vice President.

WITH cooler weather and longer evenings will come greater opportunities for pushing the work of the League. Piety is the essential requisite, the goal toward which all our labors must tend. But it should be an intelligent piety. The Literary department cannot be neglected without affecting seriously and disastrously every other interest.

More study of the Bible should be secured. If study at home cannot be brought about, it will be well to arrange for Bible readings and conversation at the meetings of the chapter. The Sunday-school lessons in the Old Testament at the present time are of deepest interest. The recent discoveries in Egypt, throwing light upon the conditions of society in the times of Moses and his successors, the many works of travel through the Desert on the route of the Israelites, and Trumbull's identification of Kadesh-Barnea, can all be made to yield something to gain attention and stimulate inquiry. Short, practical, common-sense application of the principles involved in the history of the Hebrews during the Exode and wandering may well be made.

Some members should be set at work on purely literary topics, and led to give the result of their reading and study in short papers, essays and talks. Plan for the examination of some period of church history, making several topics, to be treated by different persons.

Study the history and methods of some one of our missionary fields, such as India. Review the story of its foundation, growth, and present prospects. Illustrate these subjects with home-made charts and maps and blackboard exercises.

Talent lies available in every chapter in New England waiting the magic touch of a leader to make it effective. Let the third vice-president make the plans, then in committee or cabinet announce the intention, and by personal appeal and hand-to-hand work enlist the various members in the service. A little careful thought and tactful energy will solve for many idle Leagues this important problem: How shall we get our members interested? Disposition to do something on the part of the third vice-president will soon bring suggestions of what to do, open the deeper difficulty of how to do, and issue in actual doing of the needed thing. Do the thing possible, and then the ideal and almost impossible will come to pass in due time.

Rockville, Conn.

Dept. of Junior Work.

Mrs. Annie E. Smiley.
Supt. Junior League.

The Juniors at St. Johnsbury.

SOME one asked me the other day why my department always comes at the end of every convention program. I answered that it is generally supposed to be because the older Juniors are in school until four o'clock, and the younger ones must be given time for their afternoon nap to make them good-natured.

At any rate, good-natured we certainly are, and, when the St. Johnsbury Convention program was found to be an hour late — not because it was slow, for it had been going at express-train speed all day — the Juniors waiting in the vestry were still possessing their souls in patience. We must, of necessity, have been crowded off the program entirely but for the courtesy of Dr. J. M. Durrell, who gallantly gave up his place on the program to the Juniors.

Twenty-five pretty Green Mountain girls — whose charms Rev. L. P. Tucker says are "more fatal than a siren's song" — marched in and sang "We are Junior Reapers," from the Junior Hymnal. They sang beautifully, but we could not help regretting the absence of the boys. We need boys as well as girls in the Junior League.

Rev. Geo. S. Butters has told you about the Junior Workers' parliament, but he did not tell you that he himself said something that I wish all our ministers could hear. He said that the pastor is, in a special sense, the head of the Junior League, and that pastor makes a great mistake who does not keep a guiding hand upon it.

Mrs. L. L. Beeman told us of the good a mite-box could do, and Mrs. C. H. Talmage discussed a very important subject — "Parliamentary Usages in the Junior League." Junior superintendents will not say, "I cannot keep order," when once these principles of good order are understood and enforced.

Miss Cora B. Sargent told "How Bob Broke the Commandments," and, if Bob had been there to hear it, he would have found how dangerous it is to do the first wrong act, which almost inevitably leads to another.

Rev. L. P. Tucker and Rev. H. E. Foss, in their addresses, gave the Junior League a first place among the signs of hope and the solving of great problems; so, if we had been crowded out of the convention program, we should still have had favorable notice and appreciative mention.

The Junior League is no longer a youngster who must have a second table, after the others are done, but is now given a place at the regular table and a share in all the good things there provided.

Ipswich, Mass.

The Epworth League.

[Continued from Page 3.]

From the Secretary's Office.

Rev. Willard T. Perrin.
General Secretary.
[38 Bromfield Street, Boston, Mass.]

YOUR new secretary makes his most polite bow. He is somewhat dazed. His call to this important post was wholly unexpected. At first he positively declined. After further light he dared not say no. Yet he is alarmed to find the work done by his predecessors. They have been tremendous pace-makers. Perhaps he was over-persuaded. Even before this call he was burdened with so many duties that sometimes he staggered under them. If he has made a mistake, his enthusiasm for the Epworth League and his love for Epworth Leaguers are his excuse. He is glad to have a part in this great movement. He wants to help. He is at your service to the extent of his ability. Pray for him. Help him. Help your Leagues by helping him.

* *

Let me begin my work by earnestly calling upon every secretary in our New England District to send at once to me a list of all the officers of the League. For this purpose an addressed postal card, with blanks to be filled out, is to be mailed to every secretary. But if you do not receive this, please do not delay in complying with this request. I want to get, also, a list of all the officers of State, District and Circuit Leagues.

* *

The treasurers are hereby reminded that the annual contribution of $1 is now due from every League. Please forward this amount immediately to your treasurer, Mr. Wm. M. Flanders, Newton Centre, Mass. We depend on the money thus received to carry on the work of the secretary's office.

* *

At our recent convention in St. Johnsbury, Vt., the following resolutions were unanimously adopted: —

WHEREAS, We have in the great metropolitan city of our District an outpost of Christian soldiers in the midst of the enemy, which outpost bears our name, "The Epworth League House," and is manned by Epworth Leaguers, therefore,

Resolved, That we send our greetings to this noble band of heroic workers and pray God's richest blessing upon them.

That we commend the strategic importance of this work to the attention of the Leagues of New England and encourage them to continue to forward supplies to the Epworth League House, but in increasing quantities.

That so far as our Leagues may find it practicable to set apart a special service in the interests of this work, we recommend they unite in placing such a service on the last Sunday evening in November.

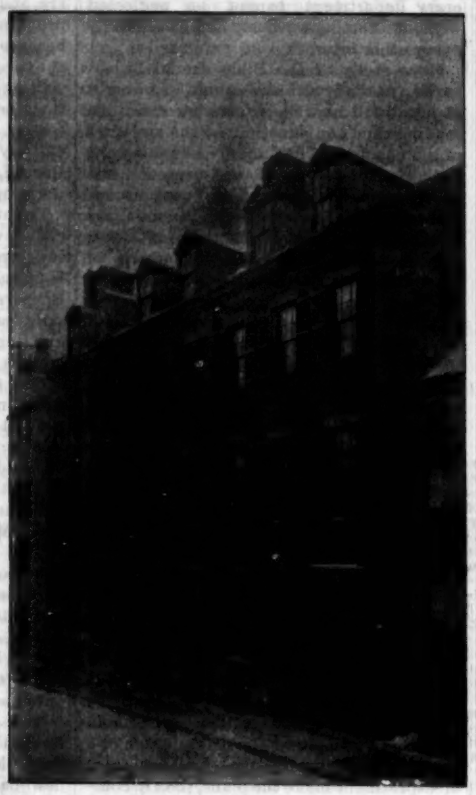
W. I. HAVEN,
H. E. FOSS,
B. L. GREENE,
THOS TYRER,
W. T. PERRIN.

The best way to awaken or increase an interest in this splendid work is for the Leagues to visit, either in a body or by representatives, the Epworth League House at 34 Hull St., Boston. Opposite is a map which will help you to find the spot. Rev. E. J. Helms, who is in charge, will be glad to furnish detailed information to any who apply. Be on the lookout for items in ZION'S HERALD.

* *

To reach the Epworth Settlement, take East Boston and Chelsea cars on Tremont and Washington Sts. to North Bennet St., thence to Salem St., thence to Hull St. This is about five minutes' walk.

From Union Station walk up Causeway St. to Hull St. This is about a seven minutes' walk.



Epworth Settlement.

Fresh from the Field.

Rev. F. N. Upham.

"The Young People We Do Not Reach."

This was the theme of Rev. Geo. S. Butters' address at the last meeting of the Lowell Epworth Union. Pastor Curnick says it was "a most interesting and helpful" address. Mr. Samuel Worth, president of Worthen St. League, conducted a consecration service. Our Lowell Leaguers cordially join hands with the Endeavorers in a campaign against the saloon and kindred evils of their city.

St. Johnsbury District.

The Epworth Leagues of this district are studying the Discipline during the month of October. A present will be given to the chapter passing the best examination.

Ivumbly Chapter.

This League with honored name is "alive unto God." During the summer, in connection with the young people's societies of neighboring churches, they held an outdoor meeting on Sunday afternoon. They are a force in all church enterprises. The following is their program for literary meetings this fall: September, "Vacation Experiences and Welcome Meeting;" October, "Reception and Social;" November, "All Around the World;" December, "Temperance in Brookline."

Parkin Chapter, Brockton.

At the annual meeting of the League the reports showed a large amount of work done during the year: —

"Under the lead of the Spiritual Work department there have been held 52 prayer-meetings in the church and 27 special meetings elsewhere. The Cary Hill meeting has been maintained by this department.

"The Mercy and Help department report that 537 calls have been made on the 'shut ins,' 200 pieces of clothing and 314 bouquets distributed, calendars sent to the sick and aged, food and delicacies to the needy, and much other work accomplished which cannot be tabulated.

"The Literary department has provided studies of several American authors, lectures, etc., doing much to form a taste for the best reading among the members.

"The Social Work department has furnished flowers for the church and on special occasions has decorated it in a becoming manner, has furnished music and in many ways assisted in advancing the social life of the church.

"The Correspondence department has looked after absent members and attended in an efficient manner to the details of its work.

"The Finance department reports total receipts of $438, all of which has been spent for the advancement of the interests of the church."

Our Swedish Epworthians.

The League connected with the First Swedish Church of Boston now numbers over 50 members. They held a sale recently and made about $60, which will go toward the building fund.

A Successful Year's Work.

Chapter 612, Walnut St., Chelsea, reports a good year of work. The following are some of the important data sent by the secretary, Jennie E. Fleetwood: —

"The Spiritual Work department has held 41 meetings, with an average attendance of 66; among the leaders have been members of the Y. M. C. A., the captain of the Salvation Army, and Miss Lunn, of Boston, who led a missionary meeting. Anniversary Day, and an Easter sunrise meeting, led by Miss Bryant, our deaconess, with an attendance of 41, were other notable occasions. Thirty-five cottage prayer-meetings, in fifteen different homes, have been held on Sunday afternoons. Meetings have also been held at Epworth Hall, Boston, Crescent Beach, the Soldiers' Home and the Old Ladies' Home. Total number of meetings conducted, 90; calls made, 125. Three have been converted.

"The Mercy and Help department have made 500 calls; furnished clothing, reading matter, Thanksgiving dinners for five families, supplies for the Day Nursery, Christmas presents to poor children, etc. Some members have taught on Saturday afternoons at the Industrial School at the North End, and assisted in other ways. Sixteen children were given a day's outing at Pine Banks. At Frost Hospital song services have been held and seven new scholars have been added to the Sunday-school. Flowers have been sent to the sick each Sunday, and each Thursday two large baskets of flowers (kindly given by Mr. Chas. Pike) have been carried to the Flower Mission at the Epworth Settlement in Boston.

"The Literary department have held a 'Literary Party,' and an evening with Longfellow. Rev. T. C. Watkins gave a talk on, his 'Trip through the Rookies;' one evening was spent on, 'The Civil War,' and a 'Conversation Party' was held.

"The Social Work department gave the annual supper, and have proven equal to every demand for service. An electric car ride to Salem Willows was under the direction of Mr. Geo. Hatch. Nineteen new members have been added to our roll. Ushers have been provided, and flowers furnished for the pulpit each Sunday."

A New Banner.

A beautiful silk banner, inscribed with the chapter name, number and emblems on its face, and bearing on the reverse a cross encircled by a crown, was presented to the Junior League of First Church, Boston — Goodell Chapter, No. 3250 — by Hon. E. H. Dunn, at their last meeting, Friday, Oct. 25. Very interesting exercises, with addresses by the pastor, Rev. C. L. Goodell, Rev. S. W. Naylor (formerly connected with this church), and representative members of the church, Sunday-school and Epworth League, were followed by a social hour and a supper for the children.

Our Portuguese Epworth League.

The Immigrants' Home in East Boston was the scene of a very pleasant gathering on Thursday evening, Oct. 24, the occasion being the second anniversary of the coming to the Portuguese people of Rev. Joseph Durao, their native missionary. A large framed portrait of Mr. Durao was presented to the League by Prof. M. D. Buell. Addresses were made by Prof. Buell, Rev. C. L. Goodell, Geo. A. Atwood, P. G. Noon (superintendent of the Sunday-school), Mr. Durao, and others. A bouquet was presented to Mr. Durao, in appreciative remembrance of the anniversary and of his faithful and successful labors, the presentation speech being in the Portuguese language. At the close of these exercises refreshments were served and a social hour gave opportunity for a closer knowledge of the work. The visiting friends greatly enjoyed the hospitality of this League.

Fitchburg's Annual Report.

At the last annual meeting of Chapter 500, Fitchburg, the following interesting paper was presented, showing work done. It is worthy of a careful reading: —

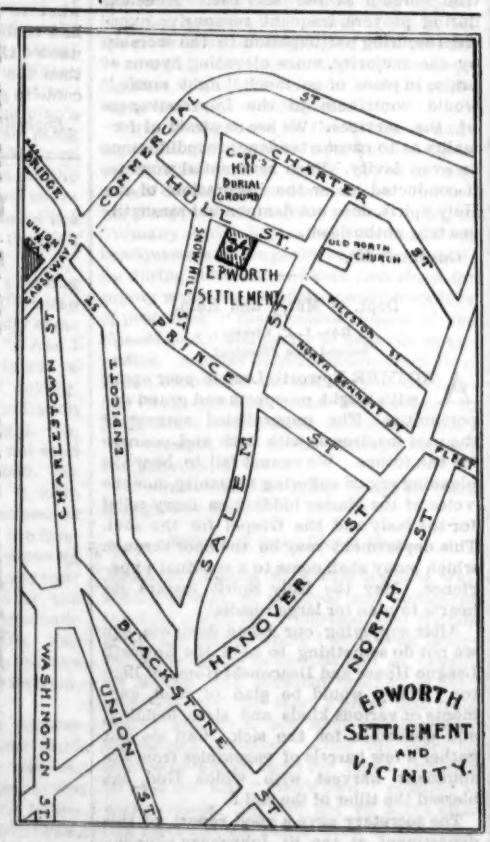
"We have held fifty devotional meetings on Sunday evenings, the average attendance being about 50; one service on Sunday afternoon at the Old Ladies' Home; a memorial service for one of our members who has been called up higher; also sustained mission services throughout the year in a room kindly offered for the purpose by one of our members, with an average attendance of about 20. A Sunday-school has been organized during the year at the same place.

"The Mercy and Help Department reported 744 calls made and 101 bouquets distributed to the sick. The flowers are first used as decoration for the pulpit in the Sunday services. About $20 has been expended in this department for clothing, groceries, etc.

The Literary and Social part of our work has not been neglected. During the year we have had a 'Parliament of Languages,' the idea of which was suggested in ZION'S HERALD last fall; an 'Evening with Familiar Quotations;' a 'Topic Social' in which each was expected to converse for five minutes with some one (previously engaged) upon a certain topic, partners and topics changing every five minutes. Two competitive entertainments were held in May and June by the married and unmarried members of the League respectively. The first was a lecture by Rev. C. E. Beals, of Mansfield, entitled 'The Electro-Magnetic League;' the other took the form of a 'Garden Reception.' The vestries were decorated with trees, potted and cut flowers and Chinese lanterns. A musical program was rendered and light refreshments served.

"The secretary reported 165 members — an increase during the year of 24.

"The treasurer reported $177.88 received for the year. We have finished paying half the cost of our new piano ($275) which the League pledged, the Sunday-school assuming the other half; also purchased a small organ for our mission-room and rented a pew in the church known as the Epworth League pew and used for the purpose of seating strangers at our Sunday morning service."



Springfield District League News.

The Annual Meeting.

District President A. M. Osgood has completed the arrangements and sent the printed program throughout the district. In part it is as follows: The meeting will be at State Street, Nov. 6. At 9 A. M., Rev. E. P. Herrick leads the devotional exercises; Dr. W. F. Andrews, president of Springfield Union, makes the address of welcome, and Rev. A. M. Osgood replies. A busi-

Quickens
The Appetite
Makes the
Weak Strong.

AYER'S
THE ONLY GOLD MEDAL
Sarsaparilla
Has Cured
Others
And Will Cure You.

Ayer's Cherry Pectoral for Coughs.

THE DOCTOR'S COLUMN.

C. M. B., Baltimore. — Have had a bad fever and am losing my hair. Is there anything I can use to prevent my having it out?

If Petroleine is used according to directions, you will find that your hair will grow stronger and stop falling out.

K. M. L., Phila. — Am constipated and have suffered with indigestion for some time. What will help me?

Three times a week take a teaspoonful of Natrolithic Salts in half-tumbler hot water, half-hour before breakfast. After each meal a teaspoonful of Gastrine.

B. H. H., St. Louis — What is beneficial for a tired, sleepy feeling? Have no energy.

Take Cerebrine, extract of the brain, in five-drop doses, on the tongue, three times daily. Last dose four hours before retiring. Twice a week, before breakfast, a dose of Natrolithic Salts.

C. G. K., Omaha. — Have had catarrh for a number of years. I want to be cured.

Take Catarrhine according to directions. There is nothing better.

C. W. F., Brooklyn. — State symptoms fully, send name and address; will advise by mail.

C. FALING BROWN, A. M., M. D.,
Med. Dept., Col. Chem. Co., Washington, D. C.

Specialties sold by
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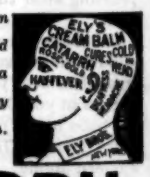
THE ANIMAL EXTRACTS.

CEREBRINE, From the Brain. MEDULLINE, From the Spinal Cord. CARDINE, From the Heart. OVARINE. THYROIDINE.
Doses, 5 Drops. Price, Two Drachms, $1.25.
ECZEMICURE, For skin diseases. PETROLEINE, For restoring the hair. PULMOLINE, For throat and lung diseases. FERRICIDE, For Malaria, Neuralgia, etc. CATARRHINE, For Catarrh, Hay Fever, etc. Month's treatment, including Insufflator, $2.50. GASTRINE, For Dyspepsia. NATROLITHIC SALTS, For Constipation.
At all Druggists. (212) Send for Literature.

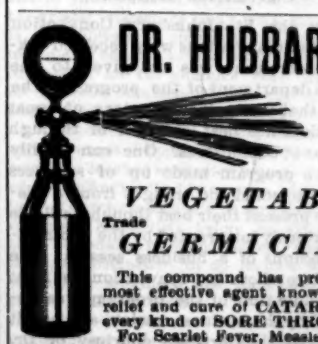
I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take. — Wm. Fraser, Rochester, N. Y.



CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.



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VEGETABLE
Trade Mark
GERMICIDE.

This compound has proved the most effective agent known for the relief and cure of CATARRH, and every kind of SORE THROAT.

For Scarlet Fever, Measles, and all contagious diseases it has no equal. Indispensable in every household. Also to the Tourist and Traveling Public.

For sale by all Druggists or

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Send for Circulars, Testimonials, etc.

... session follows. Between 10 and 11 two addresses are to be made — by Rev. W. F. Cook and Secretary F. W. Meyer of the city Y. M. C. A. At 11, Rev. W. J. Thompson, of Worcester, preaches the annual sermon, his subject being "Courage." The addresses of the afternoon are by Rev. W. I. Haven, Rev. F. H. Knight on "God's New Temple," and Rev. B. F. Kingsley on "The Junior Work." The evening hour opens at 7 with an "Aspiration Service" led by Dr. Henry Tuckley, followed by an address, "The New Patriotism," by Rev. Franklin Hamilton, of Newtonville. The election of officers comes at 12 o'clock. At 5 o'clock Dr. William Rice will conduct all who care to go through the new Art Museum. Department conferences, in charge of the vice-presidents, will be held early in the afternoon.

Group Conventions.

Group 5, consisting of the Leagues of Amherst, Belchertown, Dwight, Florence, Easthampton, Glendale, Hampden, Pelham, North Amherst, Southampton, Williamsburg and Northampton, met with the last-named on Friday, Sept. 27, and held a very successful convention. Rev. W. F. Cook gave words of welcome, and President Osgood responded. Five-minute discussions were held, opened as follows: "How to Cultivate Sociability," D. L. Rogers; "How to Acquire a Taste for Good Reading," Herbert Thompson; "How to Help the Sick and Poor," Miss Elizabeth Foster; "How to Raise Money," Miss Burnette Tucker; "How to Win Souls," R. F. Drabble. An address was given by Rev. A. R. Dilts, the local Baptist pastor, and a reading by Miss E. E. Cartter. A question-box was conducted by Rev. A. M. Osgood. Rev. B. F. Kingsley spoke on "Our Juniors." A fine collation was furnished by the local League, and in the evening addresses were made by Dr. Thorndike and Rev. Charles Tilton.

At Colrain the Greenfield Group held an interesting convention, Oct. 14, with a good symposium covering the various departments, and with Dr. Thorndike and Rev. C. Tilton for the evening. Colrain is "beautiful for situation." The heavy "line storm" had cleared the atmosphere, the local League was interested, Colrain always entertains well, and a good time was enjoyed.

At Athol, Oct. 18, the same program was repeated, with the addition of Rev. B. F. Kingsley on "The Juniors."

These conventions are bringing out a large number of the young laymen, who are proving that there is a good quality of ability in the young Christians of Springfield District.

Preachers' Meeting.

On Oct. 7 and 21 the Springfield meeting was given to a discussion of the proposition from the Christian Endeavor Society for union. On the first date Rev. L. H. Dorchester read a carefully-prepared paper favoring the proposition, and Rev. A. M. Osgood made a strong plea against. The affirmative was again opened on the second date by Rev. R. E. Smith, of Chester, who was followed by Rev. C. Tilton, in defence of the denominational young people's society.

St. Johnsbury Echoes.

So far as I can learn, there were but six delegates at the First District Convention. They were Rev. and Mrs. Charles Tilton, Mrs. G. B. Hall and Geo. L. Hayes of Asbury Church, Mrs. W. F. Cook, of Northampton, and J. H. Montgomery, of Holyoke Highlands. Echoes from the convention have reached and reverberated through this section. Especially have the sermon of Rev. W. J. Thompson and the address of Rev. Franklin Hamilton been highly spoken of, and it is a source of gratification that both are to be at State Street, Nov. 6. The District Leaguers are gratified in having Rev. E. P. Herrick re-elected to the cabinet.

Local Chapters.

The *Conway* League recently paid a visit to the Greenfield chapter, was delightfully entertained, and voted the drive and the visit a pleasant way to spend an evening.

Of the *Belchertown* Epworth Leaguers such a large number are school teachers that the home work is greatly weakened during "term time."

At *Westfield* about twenty have decided to buy and read the Epworth League Course books. A circle will be formed and monthly meetings held.

At *Holyoke Highlands*, Oct. 13, the evening was observed for rally day exercises. Mr. J. H. Montgomery, whom the League sent to St. Johnsbury, read a carefully-prepared twenty-five minute report of that convention. Mr. J. R. Parfitt, the first vice-president, took charge of a consecration service. The members of the cabinet took places inside the altar rail. All the members went forward, and a good season was enjoyed. About twelve Leaguers are among the members of a large new Chautauqua Circle.

A new departure is taken at *Asbury*. At six o'clock on Sunday evening the League holds a half-hour consecration or preparation service. At 6.30 the chapel service begins. An Epworth Leaguer sits on the platform, and has part in the opening services. Then the minister preaches a short vestry sermon on the regular League meeting topic of the date. This is followed by a testimony meeting, the whole ceasing before eight o'clock. The plan works well.

The *Florence* chapter gave a banquet to church and parish, Oct. 15. Misses Carrie Morgan and Lena Damon received in the library, which was transformed into a beautiful reception room. The vestries were all artistically decorated, the tables were daintily and attractively set, and the occasion was a perfect success. Miss M. E. Gould composed the banquet song. Eight toasts were responded to by Leaguers with thoughtful words. This League is most prosperous.

At *Williamsburg* the chapter has revived and taken a new lease of life. By means of an entertainment and lawn party $50 were raised toward current expenses, which the League had pledged at the beginning of the year.

South Hadley Falls chapter has issued a pretty card of topics for its monthly business meeting. Through the efforts of the pastor's wife, Mrs. J. H. Stubbs, this part of the work is made to mean something and to be helpful.

Clarke chapter at *Chicopee* will have a half-hour parliamentary drill at each business meeting during the fall and winter. An old-fashioned husking party was organized and greatly enjoyed, Oct. 21, in the barn of Mr. Frank Chapin, a near-by young farmer. Ten new Hymnals are ordered to be marked "For the Use of Strangers," to be placed in the ushers' care and used for strangers only.

The Junior Work.

Northampton has organized with 14 boys and 21 girls, and Mrs. Robert Lyman in charge. The officers are: William Robinson, president; Bertha Bradford, secretary; Martha Lyman, treasurer; Myrtle Kneeland, pianist; Leon Felton, librarian. The meetings are starting off with a good deal of enthusiasm.

Chicopee Juniors gave a temperance concert, Oct. 23.

Rev. B. F. Kingsley has thoroughly prepared a series of lectures, with illustrations, on Junior work, and has been speaking at several of the conventions.

G. F. Durgin.

Portland District Epworth League.

The sixth annual convention of the Portland District Epworth League met at School St. Church, Gorham, on Wednesday, Oct. 23. The day was delightful in every way. A large number of delegates registered — 188; but as many coming from Portland and vicinity crowded into the evening service unregistered. All the papers and addresses presented were of a high order and rendered in a pleasing manner. This meeting certainly demonstrated the fact that our Leagues are replete with young persons of consecrated brains and vital piety.

An address of welcome was extended by the pastor, Rev. E. C. Strout, after a devotional meeting led by Rev. Wm. Cashmore. The president, Rev. W. Canham, gave a response. Rev. W. S. Jones gave a paper on "The Epworth League from a Pastor's Standpoint."

The following papers were presented: "The Epworth League and Common-sense," Miss Lizzie Loring; "The Epworthian a Soul-Winner," Mrs. A. Hodsdon; "The Epworthian and the Sabbath," Jere McIntire; "Looking on the Bright Side of Epworth League Work," Everett Kimball; "The Epworthian and the Pastor," Miss Lottie E. Hill; "The Average Epworthian," Miss Mabel I. King; "The *Epworth Herald*," Miss F. Christie Files; "The Etiquette of the Bible," Rev. Robt. Lawton; "The Poetry of the Bible," Mrs. E. S. Baker; "The Place of Brains in Epworth League Work," Miss Erminie Wilbur; "How to Sustain a Perpetual Revival," Geo. Stansfield.

An able address, "God's Word, Tried," was given by Rev. H. E. Frohock. Mr. Frohock ought to be heard by every League in New England.

The address of the evening was given by Dr. Wm. Nast Brodbeck, of Charlestown. Dr. Brodbeck was in his best vein and most assuredly inspired the 250 Epworth Leaguers with a profounder love for our beloved Methodism as he talked to us on "Why I am a Methodist."

The following persons were elected as officers of the League for the ensuing year: President, Rev. E. C. Strout, Gorham; vice-presidents, Geo. Stansfield, Miss Grace Tibbetts, Miss Edith M. Rogers, Jere McIntire; secretary, Rev. W. P. Lord, Kennebunk; treasurer, Edward Whitehouse; executive committee, Arthur Chase, Rev. W. Cashmore, W. A. Boston.

The Mizpah Chapter entertained the convention royally. We think that the great success of this League meeting is due to the hearty reception and excellent care furnished the visitors by this chapter. Some well-prepared resolutions were presented by the committee. Everybody went home pleased, profited, and inspired. A hearty invitation to the next annual meeting, to be held at Chestnut St., was extended by Mr. Thompson and accepted by the League.

Wm. Wood, Sec.

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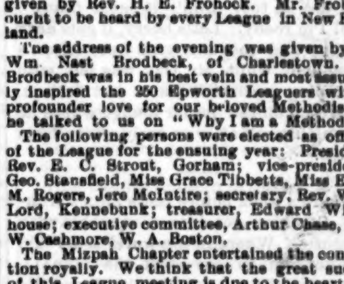

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The Family.

THE STARS.

[The following lines were written by Mr. Hale but a short time before his death, which occurred at Roxbury, October 6, 1895. Mr. Hale was the youngest son of Rev. Edward Everett Hale, and was graduated from Harvard in 1891.]

I lay at my ease in my little boat,
Fast moored to the shore of the pond,
And looked up through the trees that swayed in the breeze
At God's own sky beyond.

And I thought of the want and the sin in the world,
And the pain and the grief they bring,
And I marveled at God for spreading abroad
Such sorrow and suffering.

Evening came creeping over the earth,
And the sky grew dim and gray
And faded from sight; and I grumbled at Night
For stealing my sky away.

Then out of the dark just the speck of a face
Peeped forth from its window bars;
And I laughed to see it smile at me:
I had not thought of the stars!

There are millions of loving thoughts and deeds
All ripe for awakening
That never would start from the world's cold heart
But for sorrow and suffering.

Yes, the blackening night is sombre and cold,
And the day was warm and fine;
And yet if the day never faded away,
The stars would never shine!

— ROBERT BEVERLY HALE, in *Harper's Weekly*.

Thoughts for the Thoughtful.

He comes in pomp, October! To him all things belong;
The frost is on his sandals, but the flush is on his cheeks.
September sheaves are in his arms, June voices when he speaks —
The elms lift bravely like a torch within a Grecian hand,
See where they light the monarch on through all the splendid land.
The sun puts on a human look behind the hazy fold,
The mid-year moon of silver is struck anew in gold.

— *B. F. Taylor.*

* * *

Wouldst thou taste to the full the sweetness of life? Then keep thyself low at humility's feet. The sweetest of the cane is the part that grows nearest the earth. — *Feist.*

* * *

Oh, that we might never forget, whenever we come to our Marahs, and taste their bitter waters, this consoling truth, that He is our healer! . . . How many and various are the contrivances to which men resort before they learn this divine exclusiveness of help asserted in the Word. . . . Marah's sad experience is daily renewed. Water is at hand, but it quenches no thirst. Moses is near, but Moses alone is helpless. Self-upbraidings and murmurs abound, but deliverance comes not. World help, human help, self-help, all are inadequate. . . . I am *thy* Healer: *specifically* and *particularly thine*. — *Theodor Christlieb.*

* * *

Not disabled from the service,
No, nor absent from your post;
You are doing gallant service
Where the Master needs you most.

It was noble to give battle
While the world stood cheering on;
It is nobler to lie patient,
Leaving half one's work undone.

And the King counts up His heroes
Where the desperate charge was led,
But writes, "My Best Beloved,"
Over the sick man's bed.

— *Anon.*

* * *

The worst part of martyrdom is not the last agonizing moment: it is the wearing daily steadfastness. There are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as Thou wilt," is to be a martyr. — *Frederick W. Robertson.*

* * *

"Alas!" cried a diamond to the wheel upon which it was being cut, "here I have been tortured for the last three days. What a misfortune it was that I ever came your way!"

"Say not so," replied the wheel in encouraging tones. "The last stone that came to me was so rough and dull that you could scarce tell it was a diamond; but when I had done with it, it was placed in a king's crown."

"A king's crown!" exclaimed the astonished stone, "and do you think that I shall ever adorn the brows of a king?"

"It is quite possible; but if not allowed to enjoy so great an honor, you may find some other exalted and brilliant position; but you will never see the glories of a royal house unless I do my utmost for you."

"Then grind away," said the gem, as it nerved itself to endure the trial. "I'll stand it if it means an increase of beauty and promotion." — *Selected.*

* * *

God does not open paths for us in advance of our coming. He does not promise to help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out. Many people forget this, and are forever worrying about difficulties which they foresee in the future. They expect that God is going to make the way plain and open before them, miles and miles ahead, whereas He has promised to do it only step by step as they move on. There is a promise which reads: "*When thou passeth through* the waters, I will be with thee." You must get to the waters and into their floods before you can claim this promise. Many people dread death, and lament that they have not "dying grace." Of course they will not have dying grace when they are in good health, in the midst of life's duties, with death far in advance. Why should they have it then? Grace for duty is what they need then, living grace; then dying grace when they come to die. When their feet are dipped in the brim of Jordan, the torrent will sink away. — *J. R. Miller, D. D.*

* * *

There is no better test of spiritual growth than increasing sensitiveness to the repulsiveness of all kinds of sin, and deepening consciousness of the constant peril from it in which every human soul lives. In the greatest saint there are all the possibilities which, being worked out, make the greatest sinner; and the truer the saintliness the deeper the consciousness of this fact. The materials out of which heaven and hell are builded are found in every life, and the man who slowly builds heaven within him has constantly the terrible knowledge that he has only to put his hand forth in another direction in order to build hell; both are within reach. But as a man builds heaven, his vision of the infernal possibilities of life grows clearer, and his horror of wrong-doing becomes more constant and controlling. The disguises under which evil hides itself become more apparent, until the beautiful mask no longer produces even a momentary illusion; the hideous face is seen at a glance. When one has come to see sin as it is, and to loathe and hate it, not for its consequences but for itself, one has gone a long way toward that final redemption from its power which we call salvation. But we are never saved until we have looked sin in the face and know that it is not only a terrible reality, but that it has touched the best of us with its defilement; and that, at some moment in our lives, the noblest of us must cry: "O God the Son, Redeemer of the world, have mercy upon us miserable sinners!" — *The Outlook.*

A NEW SUBSCRIBER.

N. A. M. Roe.

"I don't know why you can't. I'm sure, it wouldn't be any different from his presents to you the past few years."

"I know it. Just think, two years ago he got me that lovely colt, and I was to have such a beautiful time driving you and the girls around, and I was going to make such a pet of it, too; and here I've never had the lines in my hands! And though the girls never say a word, I know they think I told a lie when I said my father had given me a colt for my Christmas present."

"It's too bad, Jessie, but you know your father is so afraid you will get into some accident, and you are all he has."

"That's no excuse. I know, momsy, you will always stand up for him — and I wouldn't like it if you didn't; but look at that magnificent Century Dictionary that he gave me last year! It cost ninety dollars, and he told the agent that it was to be my Christmas gift, but the first time I used it in my school work, he said it was too nice a book to be used every day, and I never have taken it out of the case since."

"But, Jessie" —

"Now, mother, you can't say I'd hurt myself with that dictionary, or have an accident that would lay me up!"

Mrs. Gay laughed, and Jessie went on with her remarks: "I don't know a thing that goes on in our own denomination, and there's Kate Banks can tell how many churches there are, and how many young people are in the Epworth Leagues, and how many missionaries they send out, and I guess there isn't much about the Methodists that she don't know; and she gets it all out of the weekly paper they take. I think it's a shame that I don't know something about our church; and if I could have ZION'S HERALD, and get a little every week, I should stand a chance of knowing something some time. I'd get it for myself, but I want to give father something, and it struck me it would be just turn about — he will give me something he wants, and I shall give him something I want," and she laughed again.

"It is ridiculous, but I agree with you, and I would try it for this year anyway;" and the subject dropped for the time being.

Christmas morning came, and beautiful presents came with it for the Gay family. There was a dark blue dressing-gown from Mrs. Gay for her husband, and in turn he went out to the barn and brought in the biggest bundle that had entered the house for a year. Jessie saw him coming, and rushed to her mother to hug her and say, "It's blankets, momsy! He heard you say you wanted some. He does think, after all;" but when it was unrolled, an elegant black wolf-skin for the sleigh spread itself at her feet. Mrs. Gay's voice trembled a little as she said how thick and warm it must be; but as she very seldom went to ride, and as Mr. Gay did drive back and forth from the city every day, it is plain to be seen that fine light blankets in place of the heavy wadded comforters which made her shoulders ache so, would have been a more acceptable gift. However, she summoned a laugh, and declared he needn't come home with cold feet again, for she shouldn't believe anything he might say on that subject after a sight of that wolf-skin.

Jessie's present was a big, sleepy hollow chair. Jessie was away at school during the day, and Mr. Gay used the chair evenings so much that it was finally set in his own especial corner and came to be called his. Jessie had mentioned a fur cape so often that she had made herself believe that it would appear Christmas morning, and was so disappointed that she cried half the forenoon, but finally tried to think what a fine time she could have without it, and told her father his present would come on Thursday. When she held it up before him and wished him a late Merry Christmas, he exclaimed: "Well, there! Harris said to-day I ought to have ZION'S HERALD for the editorials if for nothing else, but I told him to let me get over Christmas first. I call that a present worth having — none of your trash, I say, but something useful;" and he was lost in its columns for the rest of the evening, and Jessie confided to her mother that it was almost as good as having something herself to see how papa enjoyed it.

"What did your papa give you at Christmas?"

"Papa doesn't ever give us anything," was the hesitating reply.

"Why, Jessie Gay, I am amazed! I supposed you'd have elegant things, for your father has so much money. I just know my father would. Didn't he give you the least little thing?"

"He gave me a colt two years ago" —

"How lovely!"

"But I have never driven it, and I don't call it mine; and this year he gave me a big easy-chair, but I am not at home all day, and so I can't make much use of it. I did so want a fur cape!" and there was a suspicious look around her eyes that she hid by looking for her thick gloves. "I felt as if I must have a present of something I wanted, and so I gave papa ZION'S HERALD. I've wanted it for three years, and I'm going to use it, too. Don't it seem funny? There! I'm ready. Let's hurry, it gets dark so soon;" and the two girls were off on a skating bout, while Mr. Gay was left with the jumping toothache and a hot flatiron, huddled up on the parlor lounge where he had flung himself after an early return from business.

"Where's week before last's ZION'S HERALD? Stockton got into a squabble with me about — Where in the world is it? I'd just like him to see what the HERALD thinks. Say, Susan, you seen it?" and the hunter tipped over the orderly pile of papers on the stand in his vain search.

Mrs. Gay trembled. "I'm afraid Jessie has sent it away. I'm sure she thought you had finished reading it. She will be so sorry."

"I wish she'd let my things alone;" and then the thought of her conversation with her friend, and the fact that she had intended that as her own present because her father had given her a gift for his use, made him stop for an instant, and then he said, wrathfully, as if angry with himself at having heard, —

"Who'd she send it to?"

"I think to old Cap'n Ellis. You know he is in the Old Men's Home. His eyesight is very good, and he is such a beautiful Christian, and he likes religious papers so much, and he never had a chance to see ZION'S, and he's a Methodist, too, and" —

"Is he going to send it back, I'd like to know?"

"No; he reads it over and over till the next one comes. Jessie keeps it till she is sure you are through with it, and never sent that one till yesterday. She could go over to the Home and get it this afternoon if you would like."

"I wouldn't," was the blunt answer. "I want it now, and I'm going into the HERALD office and have Cap'n Ellis' name put on the subscription list. I want *my* paper myself."

"I'm afraid that wouldn't help matters any," said Mrs. Gay, dolefully; "for he sends it to old Mrs. Crowley when he gets a new one."

"Well, I'll have her name down, too, and then see!"

"Dear me!" said the poor woman in despair. "She sends it to her son who is a missionary in India."

"Well, if I've got to supply all the folks from here to India — why, I will! But I'm going to have *one* paper stay in the house forever. Any more? No? Now you tell Jessie she needn't send off any more; and I may as well say right here that I'm not going to have her running around with that hifalutin Day girl."

"But she has to; they go on the same train every day."

"I'm not going in till eight o'clock hereafter, and I shall take her with me in the cutter. Besides, if she's ever going to learn to drive that colt, it's high time she began;" and he went out with a big feeling of exaltation that he had conquered one difficulty without betraying himself.

Of course Jessie's cloak wasn't warm enough to ride in, so Mr. Gay surprised her one day with a fur cape. They got into a habit of talking things over on these drives, and it was not long before Mr. Gay took the train on Saturdays and left the colt at home for Jessie to drive out with her mother, so the wolf-skin didn't come amiss; and Jessie intends to have a pair of fine blankets for her mother's birthday gift.

Worcester, Mass.

THE LETTER A.

"IT'S a queer story," said Tom, "but it's true; the letter A was the letter that led me to my Saviour. I was in a peck of trouble at the time; my wife and the babies were ill and I was worried, and I had less than no hope to look to anywhere, for I didn't believe in religion and that sort of thing. Well, one night the paper given me to set up for printing was about a prize which was offered to any one who could correctly tell the number of A's in the Book of Hosea. It struck me I might try.

"I'd had extra expenses at home through illness and the doctor to pay and so on, and my work being amongst letters all night, I thought I stood as good a chance of the prize as any one, and so I determined I'd go in for it. I hoped to get the money, but I found what was better than silver or gold. I found the key to life. I used to fancy that life ended with what you see and what we made our own lives, but that little letter showed me that we are being led by a way that we know not, and are in the hands of One who orders all things for our good.

"It was Friday night I set it up. As soon as we were free I got to work, and by Saturday night my task was done. But as I was counting the A's one struck me more than others; perhaps it was because it was a capital, and so I missed it at first, having been counting the small ones, and had to go back for it; perhaps because it was an uncommon word, 'Achor.' 'Achor,' I thought, 'what a queer word! I wonder what it means?' And so I turned to the reference and saw in Joshua in the margin, 'trouble.' 'Well, that's odd,' I said to myself, 'the valley of trouble for a door of hope. I'm sure I'm in trouble enough, and yet I don't see where the hope is coming from.'

"All day long that word 'Achor' stuck in my mind. Saturday night I spent nursing my wife and wondering what sort of 'hope' there could be for me with the prospect of losing her, for she was very bad that night. In the morning I got a turn out of doors, and as I passed an open church-door, with service going on, I thought I'd look in and see if I could get any light in my difficulty, how trouble could bring hope. I was late, and the clergyman was in the pulpit, so I don't know what his text was. He was talking about Atheism, and saying that 'A' meant 'without' and that without God there was no hope for any man. He then showed that Christ was the hope of every man, the Alpha and Omega, the beginning and the end of all things. I'd heard lots of similar sermons, but you see I'd got the letter A in my head, having counted so many the day before, and so it struck me as curious that I should hear a sermon which was so much about it, and it made me listen, and there I found hope, for I found my Saviour. He led me through trouble by a way I knew not, and now I feel I cannot be silent, but must spend myself for Him." — From "Fragments in Baskets," by MRS. BOYD CARPENTER.

The Forty-Fifth State.

Do you know how many States there are in the Union? No, of course not. No one knows except school children, congressmen and flag-makers. Every four years the political arithmeticians learn the number in the process of figuring up the presidential election returns, but they forget again almost immediately.

Next year's United States flag will have forty-five stars, the latest being for Utah, which becomes a State on the 4th of next July. Utah will get into the flag six months or more before she gets into the Union. She is to be represented in the new sets of regimental colors that Secretary Lamont has ordered for the army. Her star in the official flag goes to the right of the fourth row from the top. — *Harper's Weekly.*

COMFORT ONE ANOTHER.

Comfort one another,
For the way is growing dreary,
And the feet are often weary,
And the heart is very sad.
There is heavy burden-bearing
When we think that none are caring,
And we half forget that ever we were glad.

Comfort one another,
With the hand-clasp close and tender,
With the sweetness love can render
And with looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken —
Gentle speech is oft like manna from the skies.

Comfort one another.
These are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel,
Lift the grand, deep-voiced evangel
Where forever they are praising the eternal Love.

Comfort one another —
By the hope of Him who sought us
In our peril — Him who bought us,
Paying with His most precious blood.
By the faith that will not alter,
Trusting strength that will not falter,
Leaning on the One divinely good.

Comfort one another.
Let the grave gloom lie beyond you,
While the Spirit's words remind you
Of the home beyond the tomb.
Where no more is pain or parting,
Fever's flush to tear-drop starting,
But the presence of the Lord, and for all His people room.

— *Independent.*

WEARING MOURNING.

THIS custom belongs especially to degenerate Christianity. The simpler children of the race have small opportunity for sentiment and narrow means for its expression. It is Christian people who put on heavy black "weeds" when they are bereaved. As a rule, the less spiritual their life the deeper their "mourning." For instance, the South American States are merely nominally Christian. True family life and love, the first fruits of real piety, are rare; because marriage ties are almost as loose and easily broken as in ancient Rome. Most of the people are born out of wedlock. In those States women are obliged to wear mourning for any relative, no matter how distant and little known.

There are many reasons why we should free ourselves from this custom.

1. It is one-sided. Men will not submit to more than a band of crape on the hat. Fancy a man wound up in yards of heavy, black material because he has lost his best friend, and finds himself crippled and lonely, yet obliged to take up the work of two. Such a custom would be legislated out of existence the first day of the next session of Congress.

2. It is expensive. Fashion enslaves women more than we care to confess. Try to break a chain, if you would know its strength. Women waste money, time and thought enough in following the fashions to furnish the "sinews of war," and moral force sufficient to give victory to every good cause on the planet. A hat or garment may be faultless in material, color and fit, yet if it is out of date, it must be put aside, whether or not its owner can afford the money, time and thought to get something to take its place. The strength so wasted is sadly needed in this pitiable world. There is not only a dearth of woman's tenderness and tears, there is a sadder dearth of her money and time, thinking and talk. No woman can lay aside her whole outer wardrobe and "think up" another without robbing the world of due care and speech.

3. It is a ruinous example. Mrs. A. may be able to afford "mourning." She may know no better way of taking her mind off her grief than by discussing with *modistes* the width of a fold or length of a veil. Mrs. B. is left to face the world alone, and fight the wolf with her two unskilled hands. She can ill afford to lay aside her wardrobe and get another; but she must, or she will lose caste. Mrs. A., who can afford "mourning," can also afford to set aside the dicta of fashion. When Mrs. A. T. Stewart was remonstrated with for some plainness in dress, she replied, "I can *afford* to dress plainly, if I like." Mrs. A. can not only "afford" to save her own money, time and thought for some good work, she can give Mrs. B. the "countenance" necessary to hold her to the needed economy.

4. It may lead to hypocrisy. Among degenerate Christians a woman is obliged to wear black for before-unheard-of relatives, for whom she cannot, by any stretch of sentiment, be said to mourn. She must put on a sombre face, and use tones to match — all of which is damaging to truth and genuineness.

5. It keeps up a grief that ought, in the nature of things, to run its course and lose its domination. If all who really mourn should keep up their grief, everything would come to a standstill, for each has his own graveyard full of sorrows. Our bereavements may be weighted with self-pity. The question we ask oftenest is, "How can I live, with so much gone?" instead of, "How gloriously is my beloved living now in God's heaven?" May we not be unselfish enough to forget our loss in thankfulness for our friend's promotion? What we may have looked upon as loyalty to the departed who are beyond reach of our care, may be robbing the living who need our help.

6. It lessens the general joy. This is our Father's world, and He wants to have it full of gladness. He made the skies of deep, tender azure. He covered the meadow slopes with sweet, restful green. He makes the trees to clap their hands, the rivulets to sing, the flowers to swing their censers of joy, the bird to

"Let his illumined being o'erran
With the deluge of summer it receives."

Even in this land of the dying, the Spirit has written, "To die is gain." When one passes out of this perplexing probation, enters the joy of his Lord, and receives His "Well done," they who remain ought to congratulate him on his higher service and nobler associations.

Susannah Wesley held so completely the love of her well-trained family, that after her sons had risen to places of responsibility, one of them wrote another: "Let us pray God that she may not die; for if she were to die, I could not live." At the hour of her departure, she said to her children: "When I am gone, stand around my bed and sing a hymn of praise." They did as she requested. If they who go from us know what we are doing — and who dares say that they do not? — it must please them far more to have us take up our work with courage and zeal, than to see us spend the hours in heart-break and gloom. The right thing is for us to give our sorrows to the Lord, learning from them a deeper self-effacement, while He fills us with joy and peace in believing, and enables us to abound in hope by the power of the Holy Ghost. Then we will not care to indulge in expressions of grief either in manner or dress. — J. FOWLER WILLING, in *Union Signal*.

A DINNER FROM THE BIBLE.

SPREAD a cloth of blue, and put thereon the dishes and the spoons, and the bowls, with the bread in the basket. — Num. 4: 6, and Lev. 8: 31.

Salt without prescribing how much, and oil in a cruse. — Ezra 7: 22, and 1 Kings 17: 12.

The bright shining of a candle giveth light. — Luke 11: 36.

Tell them who are bidden I have prepared my dinner. — Matt. 22: 4.

They are strong of appetite. — Isaiah 7: 11.
Let us eat and be merry. — Luke 15: 23.
Ye hear all kinds of music. — Dan. 3: 5.
Grace — Give us this day our daily bread. — Matt. 6: 11.

SOUP.

Pour out the broth. — Judges 6: 20.
Feed me with pottage. — Gen. 25: 30.
Eat this roll. — Ezek. 3: 1.

FISH.

We remember the fish we did eat freely. — Num. 15: 5.
They gave him a piece of broiled fish. — Luke 24: 42.
Bring of the fish which ye have now caught. — John 21: 10.

ENTREMETS.

Hare. — Lev. 11: 6.
Chickens. — Matt. 22: 37.
Besides harts and fatted fowl. — 1 Kings 4: 23.
Kidneys. — Deut. 22: 14.
Olives. — Mic. 6: 15.
Give a little water, for I am thirsty. — Judges 4: 18.

ROAST.

All manner of baked meats. — Gen. 11: 17.
Ye may eat of the roebuck. — Deut. 12: 15.
Ye shall eat the wild goat and wild ox. — Deut. 14: 5.

VEGETABLES.

Take unto thee wheat, lentils and millet. — Ezek. 4: 9.
They brought parched corn and beans. — 2 Sam. 16: 29.
After that the full corn in the ear. — Mark 4: 28.
We remember the leeks and the onions, and the cucumbers and the garlic. — Num. 11: 5.
The manna was as coriander seed. — Num. 11: 7.

GAME.

Partridges. — Jeremiah 17: 11.
Two young pigeons. — Lev. 5: 7.
And he brought quail. — Psalm 104: 40.
Carry these ten cheeses to the captain. — 1 Sam. 17: 8.

DESSERT.

Behold a basket of summer fruits. — Amos 8: 1.

— *Good Housekeeping.*

Household Decoration.

One Girl's Room.

ONE girl, whose love of the beautiful is great, but whose purse is not correspondingly heavy, has furnished her room so prettily that the observer would scarcely guess how inexpensively it has all been done. She had a set of ordinary painted cottage furniture. Having plenty of time at her disposal, she scraped with sand-paper all the old paint from the bed, bureau, wash-stand and three chairs. These she painted herself with white enamel paint. It was not a small task, but she accepted no assistance. The village carpenter made her a set of smooth pine bookshelves, which she treated as she had done the rest of her furniture. The floor she covered with white matting, and in front of her bureau she laid a white fur rug bought at a Japanese shop in New York for two dollars and a half. At the two windows were white scrim sash curtains, and on the side toward the room hung yellow denim portières at thirty-five cents a yard. On these, about a foot from the floor, was outlined a row of fleurs-de-lis in white rope silk. On the walls was a cheap white paper with a tiny gilt figure. The only pictures were several simple engravings in wide gilt frames. These frames were made of plain pine, "flowed" with glue, and then sprinkled thickly with rice. When this was perfectly dry and firm, the frames were carefully covered with gold paint. The effect was very pretty. The bureau scarf and the scarf on the tiny stand were of white momie-cloth worked with yellow silk. The pincushion was yellow covered with white lace, and mouchoir and glove cases were yellow and white. A light Japanese screen in pale gold-color concealed the wash-stand from view. The toilet set on this same stand was not an expensive one, but its design was of yellow flowers on a white ground, and thus carried out the prevailing idea of the room.

There was an open fireplace in this apartment, and the plain mantel was painted white. On the hearth stood a pair of brass andirons, but on the day that I was there the fireplace was filled with a great bunch of golden-rod. A low ottoman, on which were piled several cushions covered with yellow India silk, stood at one corner of the hearth. The whole apartment had about it a look of purity and freshness that was delightful. It reminded one irresistibly of the chamber "looking toward the east whose name was Peace."

Of course all this furnishing took time and trouble, but it cost little, and many young girls have so much more time than money that they could well afford to spend their unoccupied hours in transforming their rooms. I doubt whether a professional decorator could have pleased this girl as well. — *Harper's Bazar.*

Little Folks.

DUTY AND INCLINATION.

"Stay at home," said Inclination,
"Let the errand wait."
"Go at once," said Duty, sternly,
"Or you'll be too late."

"But it rains," said Inclination,
"And the wind is keen."
"Never mind all that," said Duty,
"Go and brave it, Jean."

Jean stepped out into the garden,
Looked up at the sky;
Clouded, shrouded, dreary, sunless,
Rain unceasingly.

"Stay," again said Inclination.
"Go," said Duty, "go."
Forth went Jean with no more waiting,
Or a selfish "No."

You will smile if now I tell you
That this quiet strife,
Duty conquering Inclination,
Strengthened all her life.

— *Children's Friend.*

A BETTER BEGINNING.

Mrs. O. W. Scott.

THE little clock in Miss Dean's sitting-room struck — one, two, three, four! She sighed and shook her head sadly. But just then a little girl in an old-fashioned cloak and a red tam-o'-shanter rushed up the steps and into the hall.

As she opened the inner door she exclaimed: "Oh, I'm so sorry to be late! But I had to mind the baby, and the walking is awful out our way. Why, Miss Dean, have they all gone?"

"They haven't been here, Ollie, not one of them," replied Miss Dean.

"Why!" Ollie's face expressed a great deal of surprise and disappointment, as she came forward to warm her feet. "I got a lovely letter from our girl last night. They ought to hear it."

Ollie was secretary of the "Help Each Other Mission Band," but as she lived a mile from town, she had not been present at the last meetings on account of storms.

"Do you remember how many were here at the last meeting you attended?" asked Miss Dean.

"Yes, Alice Hooper and Sarah Lester and me. That was all."

"The next week Sarah was the only one; the rest went skating. Last Saturday none came, and today none but you."

"Do you — think — they forget — to come?" asked Ollie, hesitatingly.

"No, dear, I think they are tired of the work. I think the Band is dead," Miss Dean replied, sadly.

"Oh, *don't* let it! Can't we do something?" and Ollie came close to the table where Miss Dean sat, her plain, earnest little face wrinkled with anxiety.

"I have been thinking — why, Ollie, it has troubled me so for weeks that I could hardly sleep. I have thought of several plans. Shall I tell you about them, dear?"

They talked together a long while, and Ollie's head nodded encouragingly. The child was so hopeful that Miss Dean wore a brighter face after she had gone.

Early the next week fifteen girls received notes, each of which read: —

"The 'Help Each Other Mission Band' died Saturday afternoon, Dec. 15. The friends are invited to meet at the usual time and place next Saturday, to hear the will read and receive their bequests."

Fifteen girls looked puzzled, and troubled, and ashamed, as they asked each other; "What does it mean?" "Is it really *dead*?" "Will she scold us?"

But when Saturday came, all the girls filed into Miss Dean's sitting-room and sat down with wondering faces in the chairs arranged in a stiff row around the room.

Ollie was at the table opposite Miss Dean. They noticed there were real tears in Miss Dean's eyes as she said: "You know, dear girls, when the missionary spirit leaves a society, although there may be as many hearts and hands and feet attached to it as ever, it is really dead. Usually there is no funeral service held, and no monument is ever erected. But I remember how we once loved our meetings, and I couldn't bear to see the patchwork and thimbles and papers in the box, so I wanted you to receive them again. Then there is little Bertha Darrow in Japan who is an orphan now — I thought you might like to send love and sympathy to her before she is given to another Band. Our corresponding secretary received a letter from her last week, which we will hear before the will is read."

Rosa Darrow, for whose angel sister the Japanese girl was named, turned around in her chair and hid her face at this moment. Ollie rose and read: —

TO MY DEAR FRIENDS IN AMERICA: I received your kind and loving letter Saturday morning. I was much pleased to read it, and read it not only one time but twice and thrice. I am very sorry I did not write you before this. I hope you will excuse me with your great humaneness, for I am not lazy, only forgetful always. We have a society, too. Tokwa San is vice-president, O Fuku San is secretary, O Miki San is treasurer, and I, humble girl, am president. I shall try very hard to faithfully work like you in America, who so diligently work for Jesus. I thank you very much for your kind letter to think of such foolish girl very often with great deal of love and prayer. When I read that, tears came to my eyes unknowing. Good-bye with great love. Your girl,

O KO SAN (Bertha Darrow).

"Miss Dean! O Miss Dean!" sobbed Rosa, "we can't give my little sister's name away. She sha'n't go to another Band, shall she, girls?"

Then Alice Hooper, the treasurer, arose. "Miss Dean," said she, "we feel dreadfully — we girls do. I never meant to stay away from the meetings, but — I just *did*. If you'll try us once more" —

"I *wish* you would," interrupted Sarah Lester, wiping her tearful eyes. "Mamma says we don't deserve a society. She says our girl in Japan knows how to appreciate her blessings better than we do."

Elsie Atkins was ready to speak as soon as Sarah sat down. She began in her most grown-up manner: "I talked with papa about it, and he said perhaps it was a case of" — here Elsie paused to look at a bit of paper — "a case of *suspended animation*. He said perhaps it would come to life if the right remedies were used."

As Elsie's father was a doctor, this opinion had considerable weight.

Then dear, conscientious little Mabel Bliss arose and said with tears in her voice: "I think the trouble is in our *hearts*. I've been selfish. I wanted to play, or go off somewhere, every single Saturday. I didn't think about our girl, and I didn't think about our doing it for Jesus. When we were going to have a fair or an entertainment, then I was interested. But since I got that note I've made up my mind if we could — come to life — once more — I'd do better."

"How many of you would like to 'come to life?'" asked Miss Dean, with the first smile that had lighted that dismal meeting. Every girl sprang to her feet.

"That is good!" she continued; "but, dear girls, I cannot begin on the old plan. The society isn't a game to be dropped when you want a change. It means real responsibility and work for Jesus. It means sacrifice, too. It means that we love the grand, beautiful cause of missions so well that we are glad to give some of our time and money and strength to help it along. All who *desire* to begin over in this way, raise your hands."

The girls looked at each other soberly, questioningly, and every hand was slowly raised. Then every head was bowed as Miss Dean prayed: "Dear Jesus, give us the life and love in our hearts which shall endure forever!"

And then the girls would not stay in those chairs another minute! They crowded around Miss Dean, laughing and crying and confessing and explaining. It was a never-to-be-forgotten meeting. And Ollie whispered to Miss Dean just before she went home! "Just think! We didn't read the *will* after all!"

Willimantic, Conn.

Editorial.

ADMIRAL KIRKLAND SUPERSEDED.

IN relieving Admiral Kirkland of the command of our naval squadron in Europe the Department has shown a proper sensitiveness to the moral and religious sentiment of our people and a commendable readiness to rebuke official disregard of the same in the highest rank of its servants. The action taken in this case indicates that it is not enough for a naval officer to have a good war record or to gain reputation for merely professional ability; there are certain qualities expected in him, especially when exercising command, which have to do with personal character, and which, if lacking, are as certain to bring him into disrepute as though he were found to be deficient in technical skill. Admiral Kirkland's error in complimenting President Faure on his election was perhaps pardonable on the ground that the letter was friendly and not official. His treatment of the chaplain attached to his ship, whom he ordered to leave the bridge where the officers were assembled at the Kiel celebration because the modest uniform prescribed for chaplains did not harmonize with the glittering dress of his shipmates, was both an insult to the officer and to the Department (which prescribes the uniform), and should have incurred the gravest censure. But even this mistake — to call it by its lightest name — might have been tolerated, had not the Admiral allowed himself to openly express, on various occasions, flippant and disparaging opinions of the missionaries in Asia Minor and Syria, who were exposed to danger and whom he was ordered to protect. These opinions, with the lukewarmness accompanying them in his discharge of official duty, were felt to be an outrage upon Christian sentiment in this country; and it is believed that the protests sent to Washington by missionary societies led to the decision to recall him from a sphere of duty which he had ceased to dignify, or even to properly fulfill. His humiliation is richly deserved.

THE CENTENARY OF KEATS.

JOHN KEATS, the English poet, whose hundredth anniversary occurs this week, was one of the marvels of English literature. The issue of his first volume of poems in 1817 marks a new departure in the literary tastes and aspirations of the English-speaking world. The warm and sensitive touch of his genius gave a fresh hue and more ardent expression to the language enriched by the writings of Shakespeare, Spenser and Milton. Keats stood for color, warmth, intensity; he was a bundle of feelings; his soul was sensitive to the odors, sounds, colors and forms of nature and to the relations and influences of human society. He had an intense sense of the beauty of the entire physical world, which is reflected in its manifold hues in his writings.

The impression he made is the more remarkable when we consider the brevity of his life. Born in London, Oct. 29, 1795, he was partially educated at Enfield and issued his first collection of poems in 1817. The volume was savagely criticised by *Blackwood* and the *Quarterly*. The former classed him with farm servants, footmen and superannuated governesses who aspire to write poetry, and advised him to devote himself to some trade or honorable profession where he could honestly earn his bread. Gifford in the *Quarterly* characterized his work as "cockney poetry," whose feeble lines hardly deserved the attention of the critic. Another writer ventured to prophesy that his publisher would not risk another £50 on such trash, and advised him to go back to his "plasters, pills and ointment boxes." Soon after such use of the bludgeon by the critics, he visited Scotland, where he took a severe cold, which brought on consumption, with which he struggled and went away to Rome, where he died, Feb. 23, 1821. It thus appears that his literary life extended over only four years. The earlier view that he was crushed by adverse criticism and that he died from that cause, is now generally discredited. He was, as claimed by his latest biographer, a vigorous, resolute and manly man. After the attacks of *Blackwood* and the *Quarterly*, he lived to write poetry which has commanded the favor of the reading public on both sides of the water.

The genius of Keats was prophetic. He was the early bird that heralded the advancing summer. The secret of the opposition to him is not found alone in the sheer ugliness of reviewers; they did not appreciate the dispensation of which he was an early and conspicuous representative. He was a hundred years in advance of them. The reading world has moved forward until the folly of the English reviewers has become clear and until the great qualities of Keats have come to be appreciated as they could not be seventy-five years ago. No reviewer could be found today to follow the earlier line of criticism. In the new light, which has been brightening for a hundred years, the true character of his work stands revealed. The literary public of 1817 knew him not, but that of 1895 hails him as one of the early seers in the realm of letters, who opened to the dim visions of an untoward generation the beauties of the cosmos in which as in a divine palace the human race has its home.

Our literature, once devoted to classicism, has turned to the worship of nature. The English discovered Cicero, Virgil and Homer before they were able to discern the beauties of the world in which they lived. Thomas Gray, the author of the "Elegy Written in a Country Churchyard," first sang of the charms of rural nature. Cowper, Wordsworth and others joined in the great song; but all these revealed nature in homespun or the serious Quaker drab, while Keats delighted to disclose to us the material universe clothed in silk and satin, brilliant with the hues of the rainbow and jubilant with the many voices of creation. He has been compared to Milton and Shakespeare, but he was unlike them. The sinewy strength and expressiveness of the Bard of Avon and the sublimity of the author of "Paradise Lost" he never touches. He was the apostle of beauty in all its forms.

THE REFERENDUM IN METHODISM.

THE "referendum," as a mode of legislation, has been brought to our notice by Switzerland, which adopted it in 1874. In Switzerland the referendum may be either compulsory or optional. All acts of the cantonal legislature bearing on the constitution must be referred to the vote of the people for ratification or rejection. In case of a popular majority, the constitutional provision becomes law, while a failure to secure that majority renders the act null and void. Other than constitutional acts become law at once, except a certain number of voters object. In that case the act must pass the popular assembly for ratification. The law provides, also, that the popular voters may take the initiative. In that case the voters draw up the legal forms and submit them for ratification to the cantonal legislature. In either case the double vote is required. By the process of referendum the people retain the power of legislation in their own hands, while yet realizing the advantage to be gained from the wisdom of the legislators. In a peculiar sense the people, by this process, are their own law-makers.

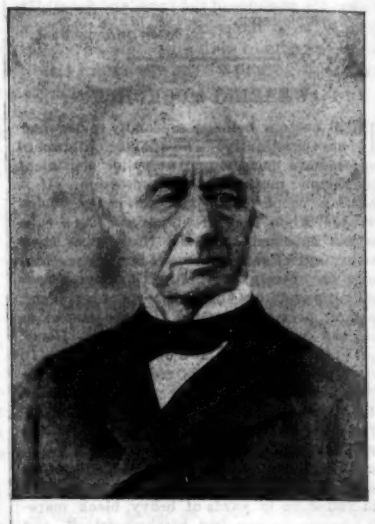
By this it will be seen that the method is older than the Swiss enactment of 1874. Without going any further, we have an instance in the legislation of the Methodist Episcopal Church. In 1808 a new constitution of the General Conference was adopted, and, among its provisions, we find the compulsory referendum. "The General Conference shall have full power to make rules and regulations for our church, under the following limitations and restrictions." One of these limitations requires the reference of certain constitutional questions to the Conferences; that is, the act of the General Conference, in such case, becomes law only when ratified by "three-fourths of the members of the several Annual Conferences who shall be present and vote on such recommendation; then a majority of two-thirds of the General Conference shall suffice to alter any of the above restrictions" with certain exceptions. The rule provides, also, for the initiative in the Annual Conference. The rule has served an excellent purpose in Methodist legislation, sufficiently guarding the constitution, and at the same time leaving the way open for progress whenever there was a demand by a large part of the constituency. And, in this way, we have prevented legislation from proceeding faster than the demand of public opinion. In ecclesiastical as in civil legislation it is an evil to have laws so fixed that they cannot be changed to meet important emergencies; and it is equally unfortunate to be able to revise important provisions at every change of the wind. Laws become useless and may become positively mischievous when in advance of the enlightened and virtuous sentiment of the people. In the history of legislation it has often happened that law-making bodies, in times of excitement, have enacted laws which only a small minority of the constituency would sustain. In such cases the enforcement has been very difficult and has possibly caused resistance and confusion. In most ecclesiastical regulations it is better to wait until a strong body of the constituency is prepared to sustain the advance legislation.

In making provision for lay delegation, in 1868, the General Conference very wisely referred the question of so important a change, not only to the preachers in the Conferences, but to the entire membership of the church. The members of that great body did not wish to legislate beyond the demands of public opinion. Had they made the act a finality in 1868, they would have insured bitterness and opposition and possibly divisions in the church; they took the longer route and carried the church with them. In the last General Conference the battle waxed hot on the woman question. Probably the majority in that body could have admitted the women; we have reason for gratitude that the members of that majority were wise enough not to do it. It is not so important that such a change should be made at a particular time, as that when made it should carry the judgment of the church at large. The old question returns, in an awkward shape, for the next General Conference, and great care will be required to handle it wisely so as to do no harm to the cause of social progress or to the church. There are those who are opposed to the admission of women to the General Conference, and some of them think the form of reference was a cunning device. We approve of neither position. We believe in the admission of women to the General Conference, and we believe the reference of the question by the last General Conference was made in sincerity. At the same time, the form of reference was prepared in haste, and some of the members appear not to have fully understood, in the hurry before adjournment, what they were voting. Now we are quite unwilling that any advantage should be taken of these unfortunate circumstances. We can afford to wait on a question which has waited eighteen hundred years; we cannot afford to enact a law which shall carry with it any taint of suspicion or unfairness. Let it go over another quadrennium for discussion and come up in 1900 in a way so fair and open that the most conservative can make no objection. We feel confident that in 1900 the measure, after full and fair consideration, will be triumphantly carried; but in case after such careful and continued deliberation it shall appear that the settled judgment of the church is adverse to the new measure, we shall think the non-enactment wise. We wish to secure the enactment of no ecclesiastical regulation of which a large majority of the church does not approve. However much we may be interested personally, we feel quite ready to defer, in such matters, to the majority as it may be made up after mature reflection. We should deprecate any snap judgment.

The referendum ought to prove a solution for most of our church problems in the future. They are likely to be prudential rather than ethical. They are to be settled by majorities rather than by any absolute rule with which we are furnished. We ought never to have another church division on questions of polity. Let the questions be fully and fairly canvassed in our church periodicals and Conferences, and then referred to the preachers and people for their judgment. When that judgment is rendered by a strong majority, opposition to it will be likely to cease. Let every perplexing question, whether constitutional or not, take this course. Give ample time for consideration. Haste in such matters is inevitable waste. Wait until sure of the settled conviction of the church. In this way we shall be sure to move in solid column through the coming centuries. With the use of the referendum the preachers and people would effectually hold legislation in their own hands. The General Conference would devise; the constituency would ratify only such acts as should commend themselves to the popular judgment. In this way we should travel only so far as popular sentiment had advanced. The laws would answer to the demands of the people for whom the laws are made. The church would in this way be self-governed in fact as well as in theory; and with such a constant reference to the people, there would be no necessity of having so large a representation in the General Conference. Unsatisfactory work could be put aside and the initiative of new measures taken in the Annual Conferences. The people would, in this way, be able really to secure just such legislation as they might from time to time desire. This is our way out. Appeal to the people; let the people render judgment. If wrong sometimes, they are no more likely to be wrong than their representatives; and if they make a mistake, they will not be likely to complain about it, because they did it themselves. It will only remain for them to repair the damage, so far as may be, and in the best way possible. If, in this way, ideal legislation may not be obtained, we shall certainly have the advantage of the practical wisdom of the whole church. And experience, in this as in other matters, is the grand clue by which we must be conducted along the obscure and devious course of the unexplored future.

A Good Man Translated.

REV. WILLIAM GORDON, one of the oldest members of the New England Conference, who after serving his generation by the will of God has fallen on sleep, was born in Windham, N. H., in June, 1810, and died in Worcester, Mass., Oct. 23, 1895, at the advanced age of 85 years. He had recently arrived from the West, where he had been a length of time with his



Rev. William Gordon.

son, and went to Grace Church to attend the weekly prayer service. He was in unusually good spirits and spoke of the delight he felt in again meeting friends in the East. Before the opening of the service he rose, but instantly fell dead. The cause of his death was heart failure.

He was admitted to the Conference in 1834, sixty-one years ago. All before him have disappeared save Mark Trafton, who joined in Maine in 1831, and was transferred here in the forties, and Stephen Cushing, who entered in 1833. Joining the itinerancy at twenty-four years of age, he remained in the effective ranks for more than fifty years without a break, or until he had passed his eightieth birthday. He was never sick, never lost a year, and, so far as we know, not a Sunday. He began when young preachers seldom remained in the same charge more than one year; and, as a result, he held many charges, most of them in the west half of the Conference.

Though his early opportunities for education were limited, he was a continuous and earnest student of the Bible and of our practical, historical and theological literature to the end of life. All the subjects within his range he had carefully thought through, and was so accustomed to the use of his pen that he could arrange his thoughts in a clear and forcible way on paper. Many of his essays and papers, read in the preachers' meetings, were sensible and solid. Though he began to use his pen too late in life to keep pace with modern journalism, yet the reader will find some of his articles in early volumes of ZION'S HERALD which do honor to the head and heart of the writer. They often verge on the theological dissertation. He loved to open and unfold a doctrine.

As a preacher he was simple, plain and practical. He preached to do the people good, to save his hearers; and, to accomplish this purpose, he dwelt on the central themes of the Gospel — repentance, faith, regeneration, justification and sanctification, with the divinity of Christ, the universal atonement, the resurrection, and the life eternal — which have made Methodist preaching great, attractive and successful. As a pastor he was faithful, diligent and persevering. Never unemployed, never triflingly employed, and never tarrying longer at any place than was needful, he cared for the whole flock. He was conscientious in his work; he neglected no part of his duty. He was a safe pastor and trusted presiding elder. In his last charge at Wales he was an example to younger men in his labors and pastoral fidelity. He visited every family, even in remote parts of the charge, the non-churchgoers as well as the regular attendants.

William Gordon was one of the few ministers who improve, in effective qualities, with age. In later life there was a rejuvenescence; he became younger than ever. The enthusiasm which belongs to youth came to him after reaching fifty. He was a clearer thinker, a better preacher, a

more popular man at seventy-five than at twenty-five. At twenty-five he lacked the enthusiasm of an effective speaker, but at seventy-five he would start with the calm enunciation of truth, and kindle and glow until preacher and congregation were shaken by the volcano within. His is a marvelous instance of change in the type of preaching towards the effective in later years. A liberal education might have enabled him to utilize his forces at an earlier date.

But in all periods of his ministry he was the Barnabas of the Conference — "a good man, full of faith and the Holy Ghost," a faithful minister, trusted and beloved by his brethren, and an ornament to the ministerial organization of which he was so long a member. He, being dead, will yet speak.

He leaves a wife and three children — Rev. Wm. C. Gordon, of Michigan City, Indiana; Mrs. Luther K. Leland, of Worcester; and Mrs. Susan Gordon Barlow, of Gilbertville, Mass.

Personals.

— Dr. M. M. Parkhurst has been elected president of the Chicago Preachers' Meeting.

— Rev. John McNeill will devote the coming year to evangelistic work in the large centres in England.

— Drs. W. P. Stowe and M. S. Terry are the first two delegates to General Conference from Wisconsin Conference.

— Rev. W. N. Brodbeck, D. D., addressed the Providence Preachers' Meeting on Monday upon the "Life and Epistles of St. John."

— Rev. John Watson (Ian Maclaren) has been engaged for a tour in the United States and Canada for the season of 1896-7, beginning in October.

— Rev. Dr. N. H. Holmes has been elected president of the Pittsburg Female College, to succeed Dr. Norcross, and has entered upon the duties of the office.

— Mrs. B. R. Cowen, sister of Bishop Thoburn, has written a history of the Cincinnati Branch of the Woman's Foreign Missionary Society from 1869-1894.

— Miss Clara Cushman has engagements for the W. F. M. S. as follows: Nov. 3, Saratoga St., East Boston; 10-11, Tapleyville; 13-19, Portland District; 20, Lowell; 24-25, Brookfield.

— The *Pittsburg* of last week says: "Dr. A. H. Lucas commenced the work of his new charge, Butler Street, this city, soon after Conference, and the church and pastor seem both to be pleased."

— President Reed, of Dickinson College, in his visit to this city, gave a very inspiring address to the theological students of our University on Monday afternoon. His topic was, "Manliness in the Ministry."

— Rev. W. L. Watkinson, fraternal delegate to the General Conference from the British Wesleyan Conference, is authorized to enter into negotiations for the proposed Ecumenical Methodist Conference to be held in City Road Chapel, London, in 1901.

— The New York *Observer* is responsible for the statement that Rev. Dr. John A. B. Wilson, of the Eighteenth Street Methodist Episcopal Church, New York, is invited to the pastorate of the First Methodist Church in Los Angeles, Cal. — a church having a membership of 1,300.

— The marriage of Miss Cora Earlewood and Dr. Wright B. Bean, a graduate of the College of Physicians and Surgeons of New York, took place, Oct. 23, in the Maplewood Methodist Church. The ceremony was performed by Rev. Seth C. Carey, of Reading, assisted by Rev. L. W. Adams.

— The *Christian World* (London) says: "Although Professor Henry Drummond is somewhat better than he was in the summer months, there is no probability of his taking part in the forthcoming session of the Glasgow Free Church College. He is likely to winter in the Riviera or in Egypt."

— Miss Mary Danforth, who has been speaking for Western Branches of the W. F. M. S., is expected to labor in the New York Branch from Nov. 6 to 20, after which she is engaged for the Philadelphia Conference for some time, and expects after that to return to her home in Colebrook, N. H., for Christmas.

— At the recent session of the Central New York Conference, Rev. J. W. Webb, D. D., who had been serving the church at Wilkesbarre, Pa., was transferred and stationed by Bishop Andrews, the presiding Bishop, at University Avenue Church, Syracuse. The Syracuse *Standard* of Oct. 21 devotes a column very appreciatively to the opening of his pastorate.

— The *Wesleyan Advocate* of Atlanta, in its issue of Oct. 23, in speaking with authority of the physical condition of Bishop Haygood, justifies our inference that the reports of his illness in the daily press were exaggerated: "Near two weeks ago Bishop Haygood became affected with some symptoms of partial paralysis, not alarming, but still causing his friends some concern. On Monday, Oct. 14, he insisted on going to the Holston Conference, which was to convene at Tazewell, Virginia, Oct. 16, and which he was to hold. He came to Atlanta, where his friends prevailed on him to stop, and after resting a day he returned to his home in Oxford. Since that time his condition has remained apparently unchanged, except that some symptoms indicate a slight improvement and cause his physicians to be more hopeful of a speedy recovery. As we go to press we have later news of the Bishop's condition, which is decidedly more cheering. His physicians and friends think that he is evidently better."

— Bishop Taylor made a flying visit on Tuesday morning of last week to the School of Theology. He gave an inspiring address to the students on "The Spiritual Condition of Infants in the Light of Scripture." For fifty minutes the "old man eloquent" drew on his unique stores of experimental, exegetical and philosophical knowledge, bringing out treasures new and old. It was a memorable hour.

— The *Independent*, in its report of the meeting of the American Board, says: "Dr. Cyrus Hamlin bears his fourscore and more years as easily as ever. His trenchant remark that every new missionary sent to some fields is a positive hindrance to the work, sounded strange to many; but it involved a well-deserved tribute to the native helpers, upon whom the Board must rely for its best success."

— The *Northwestern* observes: "If our friend, Rev. W. H. Jordan, is not aware, he will find himself a United States senator from South Dakota some fine morning. The papers of that State are pushing his name, and when he says he does not want the place, they declare that that is one of the best reasons why they want him. We are assured that the honored nominee is in earnest in his deprecations, and has not sought the place in any way."

— Rev. C. H. Payne, D. D., secretary of the Board of Education, delivered the second in the series of University sermons at the First Church, this city, on Sunday evening, upon "The Universal Triumph of Christianity," taking as his text Phil. 2: 9-11. The sermon was thoughtful, able and inspiring. The Boston *Journal* of Monday contained a generous abstract of the same. Dr. Payne addressed the Preachers' Meeting upon "The Mission of the Church to Society."

— Dr. Moulton, ex-president of the British Conference, has been overworking and is far from well. The *Methodist Times* says, in its last issue: "As the reports concerning Dr. Moulton's health have been so various and exaggerated in both directions, we are requested to say that, although the Doctor is making most satisfactory progress, his complete recovery must be a matter of time, and depends more than anything upon his enjoying complete rest from all public work for some months."

— Taking a reported interview in the Chicago *Times-Herald* concerning the religious preferences of our governors as reliable and authentic, it was stated concerning Governor Rickards of Montana that he "attends the Methodist church and prefers that form of faith." We are happy to correct the error into which we were thus led, by stating that the honorable Governor has been for twenty-seven years a member of the Methodist Episcopal Church. Rev. R. L. Bruce, of Helena, Montana, writes: "Gov. Rickards belongs to the best type of Christian statesmen. He is a loyal member of my church and a trustee."

— A very interesting wedding took place in the new Watertown Methodist Church on Thursday evening of last week. The contracting parties were Miss Harriet Louise Chase, daughter of Henry Chase, one of the most highly respected citizens of Watertown, and Dr. Winfred Emery, of Waltham, formerly of East Boston. The chancel and platform were beautifully decorated with palms and potted plants. The church was crowded, even the chapel being required to accommodate all. The ceremony was performed by the pastor, Rev. C. A. Littlefield, assisted by Rev. Lewis B. Bates, D. D., of Boston. The permanent residence of Dr. and Mrs. Emery will be at Waltham, where he has a large and growing practice.

— Biblical scholarship mourns the loss of one of its ablest exponents in the death of the venerable Professor A. C. Kendrick, one of the foremost Greek scholars in this country, and the last survivor of that remarkable faculty which made the University of Rochester conspicuous some thirty years ago. As a member of the American New Testament Revision committee in 1872, he was credited by Dr. Howard Crosby with "determining most often the final form of our translation." Besides attending to his duties as professor of Greek in the college and of professor of Hebrew and New Testament Interpretation in the Rochester Theological Seminary, he found time to edit Olshausen's "Commentary on the New Testament;" to translate "Hebrews," with notes, for Lange's Commentary; to revise, with notes, Meyer's "Commentary on John;" to issue a volume of translations from French and German poets, and one on "The Moral Conflict of Humanity;" and to write biographies of Emily C. Judson and of President Anderson. He was born in Poultney, Vt., Dec. 7, 1809, and had reached the age of 86 at the time of his death.

— We are pained to announce the death of Mrs. Elizabeth A., wife of Rev. John D. Pickles, Ph. D., which occurred, Oct. 25, at the Tremont St. Church parsonage in this city, of an affection of the heart. She had been seriously ill for weeks, but was patient and heroic until the end came. The daughter of James Seavey, of East Boothbay, Me., a representative Methodist, she came in her girlhood to this city and was educated in the public schools. A member of Bromfield St. Church, where she was very useful, she there met Mr. Pickles (who was converted in that church), whom she married in June, 1877. Quiet and undemonstrative, Mrs. Pickles was a woman of excellent judgment, gentle and gracious manners, and greatly beloved by all who knew her. The people in the several charges which she served with her husband became strongly attached to her. A daughter of ten years is the only child surviving. The funeral occurred at Tremont St. Church on Tuesday, Rev. J. H. Mansfield, D. D., presiding elder of Boston South District, officiating, assisted by Bishop Foster and Rev. S. C. Carey. The interment took place in the family lot a Melrose.

— Rev. A. M. Osgood, of Ware, writes, under date of Oct. 25, thus tenderly of Rev. William Gordon: —

"The news of Father Gordon's sudden death brings forcibly to mind his visit to Ware two weeks ago today, where, according to our historian, he was 'pastor during 1863-'65, and was a faithful, godly man, during whose pastorate the society made rapid progress.' We have been holding special meetings in charge of Evangelist Dunnett, and on the afternoon of Friday, Oct. 11, Father Gordon was present and exhorted and prayed with his old-time power. Quoting Rom. 12: 1-2, he emphasized the principles underlying the glorious Gospel and dwelt upon the last clause of the first verse — 'which is your reasonable service.' In prayer his peculiar liberty was manifested as he entreated the Holy Spirit's presence, and 'heaven came down our souls to greet.' In conversation at the parsonage after the meeting Father Gordon touched upon his sixty-one years in the ministry and reviewed the years of his itinerant life from 1834-1889. He seemed especially tender in his love for his brethren in the ministry and asked many questions concerning the last session of our Annual Conference at Salem. As with the New England Conference Minutes in hand we took up the chronological Conference roll, he began with the class of 1831 and spoke tenderly of each name in the twelve oldest classes, including the names of others who were his colleagues in those earlier years. As he took the train for the residence of his daughter in Gilbertville, four miles distant, he desired to be remembered to his brethren, whom he held in precious fellowship. When asked if he might not be present once more at his Conference session, he remarked that his return to his Western home was indefinite. His little visit to this one of his many fields of labor was a benediction, and the fragrance of his memory will abide forever. I have spoken from a sense of personal bereavement, as a representative of one of the later Conference classes (1886), who has received many a kind word of encouragement from him whose promotion was as sudden as it was glorious."

Brieflets.

Again we are compelled to add four pages to our regular issue in order to give promptly to our readers full reports of important current events.

The *Western Christian Advocate* says, with characteristic wisdom, in the last issue: "An able pulpit requires intelligent pews; intelligent Methodism is impossible without the church paper."

Owing to the delay in receiving the full report of the late annual meeting of the Woman's Home Missionary Society at Columbus, O., we are obliged to defer its publication until next week.

The patronizing Conferences of the *Pittsburg Christian Advocate* named the first Sunday in November as the day on which the pastors should call attention to the paper, with a view to securing new subscribers. This was done that the matter might not be overlooked by any minister.

Will our readers loan the present issue of the paper to non-subscribing Methodists for examination?

We are happy to report that the Negroes of Amityville, L. I., have resisted successfully the effort to force their children into separate schools. A severe contest has been on for weeks, but the school board has finally determined that there shall be no discrimination against the Negro.

After reading with thrilling interest and unusual profit the Bohlen Lectures for 1895 by Bishop Hugh Miller Thompson, we invited him to become a regular contributor to our columns. He consented, and the first characteristic and notable contribution from his pen will be found on page 2, entitled "Religion Personal."

Our Epworth League readers will find that their interests are generously conserved in this issue.

The monthly meeting of the Alpha Chapter of alumni of Boston University filled a dining-room at the Crawford House. Professor Mitchell read a timely and instructive paper on prophecy. Remarks were made by Presidents Reed and Warren, and Dean Buell. Several graduates announced their intention to take the advanced work in church history offered by Professor Rishell in the School of Theology. These monthly gatherings of the graduates of the school are proving both attractive and profitable.

ZION'S HERALD can be secured by new subscribers for the remainder of 1895 and the full year of 1896 for the price of one year's subscription.

The New York *Sun* is justified in its criticisms upon the Cornell Memorial Methodist Episcopal Church of New York city for extending its pulpit on Sunday evening, Oct. 20, to Mayor Strong and Police Commissioner Roosevelt to make speeches in favor of the election of what is known as the "fusion ticket." It is stated that the pastor opened the meeting with prayer, and it was closed under the direction of Mayor Strong with the benediction. This was all the religious flavor that was given to the meeting. We think well, but not with any enthusiasm, of Mayor Strong. We recognize nothing in the man, either in his public professions or private life, that recommends him as suitable to occupy the pulpit of any church. While an ardent admirer of Theodore Roosevelt, we should stoutly object to his occupying any Methodist pulpit on Sunday to advocate the election of the nominees of any political party. The practice is decidedly bad, the precedent wholly misleading, and can result only in harm to the church.

The publisher desires to send the paper free for personal examination to the addresses of any Methodist people among us who are not now subscribers.

Church Architecture and Decoration.

APROPOS of the dedication of the new Methodist Episcopal Church in Watertown, of which a full report, with description of edifice, will be found on page 10, it is not inappropriate to consider the question of architecture and art in church construction. This latest structure, dedicated for church purposes, might well be taken as a model of inexpensive but rich and effective architectural and decorative treatment. A critical judge of these things, in a recent letter, speaking of churches lately built in the vicinity of New York, says: "They are building churches that are a disgrace to religion and architecture. The exteriors are mostly like arsenals or town halls, while the interiors are nothing more nor less than concert halls in arrangement and decoration." Our churches are called more and more to minister to people cultured in art and refined in taste. Artistic effects (or their absence) quickly affect them. Gross or inharmonious effects disturb the spirit of worship. We know a clergyman of exquisite artistic taste who is compelled to preach from week to week in an expensive and recently built church in which the architecture and decorations are of the most grotesque and discordant order. Who believes that he can preach with the same spiritual power and effectiveness that he would with surroundings that were wholly congenial and inspiring? A church, such as the one just dedicated — whether one is aware of the producing cause or not — tranquillizes the mind with its sense of harmony and beauty, and induces a spirit of reverence and worship. In selecting the best artists and materials it costs but little more, and the results are infinitely better. When will our churches learn that the best architect and the best decorator can do inestimable service in ministering to religious sensibilities? When they do, they will commit architecture and interior decoration entirely to architects and artists. Or, at least, if this cannot be done, when will they learn not to commit the results of decorating and furnishing to a half-dozen different committees, but to *one*? It is high time that not only church location was made a subject for special consideration, but church architecture and interior decoration as well. When effects such as those in the Watertown church are secured, committees will do well to ascertain how it was done. From the successful work of this building committee, Methodism may learn a valuable lesson in simple, but rich and effective, church decoration.

The Church Paper.

REV. E. C. BASS, D. D., of Newport, R. I., who has made such an excellent record in all lines of ministerial work, is particularly successful in introducing his church paper and in sustaining the list which he finds upon his charges. We have come, with a pleasurable sense of obligation, to place him among the most loyal and efficient representatives of ZION'S HERALD in New England. He more than doubles the number of subscribers in each church which he serves, and with the happy feature that they remain to a very large degree permanent readers of the paper. For the benefit of those pastors who are equally loyal to ZION'S HERALD, but who have not as yet learned the art of securing new subscribers, we invited him to tell how he is able to do so well. The following statement is his very interesting reply, which, we trust, may be of practical service to very many who read it: —

"For the Methodist in New England the paper is ZION'S HERALD. If he takes any paper it should be this paper. Piety is good, but intelligent piety is better. Church membership is good, but intelligent church membership is better. The church paper is indispensable for acquaintance with the church. It educates, informs, broadens, builds up, strengthens, and prepares a man to fill a larger place of usefulness in the church.

"For the family it is of great value. It is a large part of a liberal education for the wide-awake sons and daughters. It is invaluable as a pastor's assistant. It does Christian work in the home. Not one family in one hundred can afford to do without its church paper. It is money saved, and every good made sure.

"How to get new subscribers? Advertise it, talk it, recommend it, publicly and in private. Know who takes it, and have a list of all who do not take it. As often as possible give a ZION'S HERALD to any who do not have it. Make a business of seeing every one who does not take the paper, and, with faith in the paper and in its usefulness, invite and persuade them to become subscribers. This is an important item in pastoral work. No pastor should deem himself excused from doing it. All sorts of 'wolves' will get into a 'flock' by way of their reading unless they are protected by good reading."

DEDICATION OF THE WATERTOWN CHURCH.

THE laying of the corner-stone of the new Methodist Episcopal Church in Watertown, on the 16th of last September, was described at length in these columns at the time. The glorious sequel to this ceremony occurred on October 22, when the beautiful new completed structure was dedicated to the worship of God. The church was opened throughout the day, many of the townspeople going over it and admiring the beauty of its plan and the artistic harmony of its interior. The acoustic qualities are excellent, and the Methodist people are in danger of incurring the "woe" promised to those of whom all men speak well. It is the finest building in the town, and already has influenced the projectors of public buildings to use finer plans and better materials.

There were two services on dedication day — at 2.15 in the afternoon, and 7.30 in the evening. At both services the church was crowded to its doors. The services were in charge of the loved and energetic pastor, Rev. Charles A. Littlefield, assisted by the young men of the church as ushers, and a large number of laymen of the church. The afternoon service attracted many visiting Methodist clergymen, and the other churches in the town were represented by their pastors. One very remarkable fact in the erection of this beautiful building has been the interest shown by all the townspeople. Unsolicited donations have been made — one thousand dollars in bills having been paid the pastor by an attendant of another church.

The two large and beautiful memorial windows attracted much attention. The famous picture, "Christ before the Doctors," by Hoffmann, that has been admired by thousands in the gallery at Dresden, and copied in photograph and engraving, has been worked out in stained glass by Tiffany of New York, as a memorial to Hon. Oliver Shaw and his wife — the gift of his son. Many who have seen the original painting commented most favorably upon the accuracy of this reproduction. The other memorial window, given by the sons of Leonard Whitney — Charles, Arthur and Frederick Whitney — in memory of their father and mother, occupies a large part of the front of the church, and has been described and photographed in the Boston papers. This was designed by Mr. Will H. Low, of New York. Another handsome gift was the entire furnishing of the pastor's room in polished oak furniture by Mrs. Arthur Whitney. Mr. Frank E. Whitcomb gave a grand piano for chapel use, and Mr. Charles H. Osgood, a brother of Mrs. Whitney, sent two highly polished tables to the ladies' parlor; and his father, F. D. Osgood, sent a check for fifty dollars.

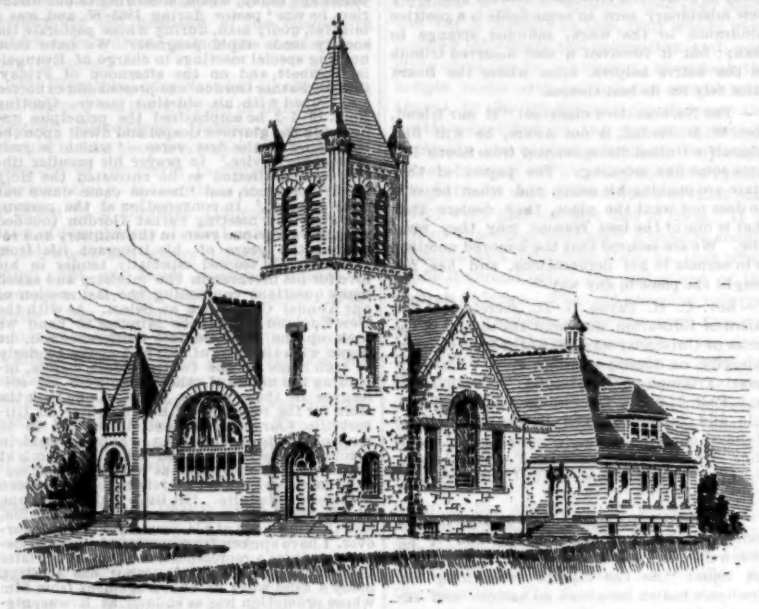
The need of a new edifice became so apparent ten years ago, that the Ladies' Aid Society began to lay aside a part of their earnings, calling it the "building fund." Other organizations of the church added subscriptions and during Rev. W. G. Richardson's pastorate the prospects became very encouraging. In 1889 the first thousand dollars was realized, and the land bargained for in 1892. The following month the payment on the land was made in full. When Rev. J. Weare Dearborn came to Watertown he entered heart and soul into the project, and weekly meetings were held. His keen appreciation of the harmony between beauty and utility was of great benefit to the church. He read architectural designs as if they were print, and during his pastorate the plans were selected. Then followed his peculiarly sad sickness and death, when the hearts, not only of his own church, but of the townspeople, were drawn to him; and the business depression of 1893 checked the progress of the work. But with the coming of the present pastor work began in earnest. July 19, 1894, the contract for the work was signed. August 1 the work began, Sept. 16 the corner-stone was laid, and Oct. 22, 1895, the Methodist society, led by the enthusiastic and untiring pastor, entered the completed structure and praised God in psalm and song, and prayer and sermon, for their glorious church home.

In the afternoon the services consisted of an invocation by Rev. John W. Lindsay, D. D.; anthem by the choir; prayer by Rev. W. G. Richardson; reading of the "Disciplinary Selections for Dedication" by Rev. Dr. J. H. Mansfield; hymn by Rev. Edward C. Porter of the Phillips Congregational Church; solo by Myron W. Whitney.

Dr. Buckley's Sermon.

The sermon was preached by Rev. James M. Buckley, D. D., editor of the *Christian Advocate*, of which we give a full abstract. Dr. Buckley was characteristically thoughtful, analytical and luminous. His text was 1 Timothy 3: 15: "But if I tarry long, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

He said: Before expounding a passage of God's Word it is necessary to understand its meaning, lest one should subject himself to the rebuke of Solomon, "He that answereth a matter before he heareth it, it is folly and shame unto him." Up to the sixteenth century there was only one interpretation, then quibbling began, but now criticism returns to the plain meaning. The Revisers render the text thus: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayst know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The term "men" unquestionably primarily refers to the officers of the church which are mentioned. The bishops and the deacons are assumed to be married; reference is made to the management of their children, and to the character of the wives of pastors. But the local church at Ephesus specially referred to, and of which Timothy had been put in charge by the Apostle, is expanded into the universal church, hence the great dignity and responsibility of his position. It is the church which is the pillar of truth. The figure is drawn from architecture. The pillar supports the edifice — prevents it from falling in the storm or from decay. The "ground" in the text is equivalent to the foundation. The church cannot be illustrated by any one figure. It is not only the pillar, but the very foundation.



New Methodist Episcopal Church in Watertown, Mass.

The huge blocks of granite for the foundation were brought from the city of Fitchburg; the pink granite, which forms the main body above ground, comes from the famous quarries of Milford; while the richly contrasting brownstone trimmings for doors, windows and gables, is a product of Longmeadow, near Springfield.

The style of architecture adopted is a free treatment of the Romanesque, simple in outline and character, depending for its effect mainly upon the worth of the materials used. The roof of main structure and front towers is covered with the best black eastern slate, which gives a strong contrast with the walls, making altogether three markedly differing colors, which are, however, so arranged as to produce a rich harmony. The extreme dimensions of the building are 117 feet 6 inches in depth, and 97 feet 6 inches in width on the ground line. The width of the front is 81 feet 6 inches. At the southeasterly corner is the principal tower, 18 feet square and 90 feet high, and at the westerly front corner is a tower 15 feet square and 41 feet high. Through these towers are the principal entrances into the main auditorium, a room 60 x 70 feet, seating 500 persons easily. The pulpit and choir platform are on the westerly side, with organ room at one side and choir room at the other. In the rear part of this principal floor is the Sunday-school room, seating 300, besides class-rooms, large platform, a minister's room, a third entrance and a library room. The entire floor can be united by means of sliding sashes and doors, and an audience of 800 can be readily accommodated.

In the basement is a large dining-room, seating 250; a kitchen, toilet rooms, and a large open cellar for the heating apparatus.

The interior of the church is unusually beautiful, attractive and restful to the eye. The scheme of color effects, giving to the church a rich and artistic appearance, very harmonious in treatment, is based upon two shades of colors — the red birch of the woodwork in the dead finish, and the olive for the frescoing. From these two everything else is worked out. The ceiling is of a sage green, going against the woodwork without border or line, and the walls a clear olive. The borders are of deeper blues, greens and grays, rich in tones and deep and solid in colors. The patterns are all of the beautiful Romanesque design, each made independently for this church. From these colors all of the other furnishings take their individual character, the pews of red birch, the carpet a deep blue groundwork and the figure a match for the wood. The chandeliers are of old bronze finish, blending finely with wood and fresco. The upholstery is of golden-olive plush, which cuts the wood sharply and blends with the olive treatment of the frescoing. The windows, of blue, green and amber coloring, harmonize with the interior decoration. The pulpit and pulpit furniture is of the Romanesque pattern and in perfect keeping with the entire construction.

On passing from the auditorium to the chapel, there is a complete change in colors. Here the terra cottas prevail — a rich reddish wall, with a lighter ceiling and beautiful borders cutting in between walls and woodwork. The woodwork is of North Carolina pine in natural finish.

The minister's room is in browns — woodwork, carpet and furnishing all in harmony. The small assembly-room is in yellowish olive, with carpet to match. The primary room is in a pretty robin's egg blue, with carpet of a deeper tint. It is asserted that no Methodist church in New England equals this in unity of design, harmony of treatment, and rich, artistic effect.

minating in a passage of astonishing comprehensiveness uniting both worlds: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

This, then, is the theme for the day; and to exhibit the elements of stability inhering in the church, is the purpose of the hour. Its principles: the whole system of revealed religion with all in nature and man that harmonizes therewith, the law and the prophets, the holy incarnation, the precepts of Christ, His miracles, His sufferings and death, His resurrection and ascension, the communication of spiritual gifts to the church. This system in part and in whole

Such expressions raise an important primary question.

1. Does the truth need a pillar and a ground? Is not truth eternal and immutable? Can anything prevail against the truth? Truth in itself needs no pillar nor ground, but as presented to a gainsaying world it needs both to sustain it. Christ said, "I am the way, the truth, and the life;" but Christ was crucified. If seeming overthrow had not been His way of succeeding, He and His truth would have been driven from the world. The idea of truth in the abstract as a sentiment has deceived many whose plans were doomed to destruction while they cried, —

> "Truth crushed to earth shall rise again,
> The eternal years of God are hers;
> But Error, wounded, writhes in pain,
> And dies among his worshipers."

Truth never has been, and never can be, crushed to earth; but its votaries have often been crushed and have never risen in this world. It is truth as presented and beheld in the world that needs support, and the house of God, the church of the living God, was established to be its pillar and ground.

It is not the local church, nor any one denomination, that can claim this high function. Rome assumes it; the Greek Church disputes Rome's claims and maintains that it is the sole church; divers Protestant sects come perilously near taking the same ground; but it is the holy catholic church to which this high function belongs, which Paul expanded before the eye of Timothy into the church of the living God, culis committed to the church. Jesus taught it for three years to the Apostles, and inspired them to organize and extend the church, and the Lord added to the church daily such as were being saved. It is this whole system that is the pillar and ground of truth; it is its depository, it is the place of shelter for the human defenders of truth, and an arsenal of spiritual weapons.

It is such by its organization. All true believers are commanded to unite with each other, to come out from the world, to be associated as Christians. The organization is general, but its local centres are but manifestations of the general. It is a complex organization closely united, compared by Inspiration to a house, to an army, to the human body, to a flock, to a family. By this intimate organization it unites personal influence, and gives support, strength of example, and protection. It is easy to crush one man standing alone; it may be impossible when that man is one of a thousand holding the same sentiments, bound to each other with strong ties of friendship. Its ministers are called of God, and accepted by the church for one work having many branches. They are to search the Scriptures, to preach, to conduct all forms of religious service, and to preserve the orderliness and fitness of worship. They are to visit and collect the sheep of God's pasture, and support the flock in the faith. The world claims that many ministers are unfaithful. Such charge is true, but many are not. The most inefficient that are long retained in any place are the means of the accomplishment of vastly more than could be achieved without them. In this land there are more than fifty thousand men whose interests for time and eternity are connected with defending and promoting the truth, men who have no other legitimate occupation.

The sacraments of the church, baptism and the Lord's Supper, cannot be overestimated in their relations to the maintenance of Christianity in the world. Their value as evidence is almost irresistible. They could not have been introduced except in close proximity to the facts. Here is the true succession from the Apostles. Every celebration of the Lord's Supper is designed to show forth the Lord's death. Also, baptism and the holy communion preserve and teach the fact of Christian regeneration. His death was not that of a mere martyr which would have no power, but, as Dr. Channing observes, bore a vital and unparalleled relation to the forgiveness of sins. He died for sins. He was the Lamb slain from the foundation of the world.

The evangelizing agencies of the church appeal to men through the spirit engendered in the members of the church, who, if they are genuine Christians, are commissioned to go out and call men to be saved, crying, "The Spirit and the Bride say, Come." And even those who hear may take up — and if they hear the genuine appeal will take up — the cry, and say, "Come." All the special efforts, the meetings held, instruction given to children at home and in the church, even the humblest of them, are like the silent work whereby the coral islands have been made strong enough to stand for ages against the buffetings of the sea. The usefulness of the church to human society and to individual men, and its identification with all their interests, notably the works of philanthropy, hospitals, asylums, homes for the aged, industrial schools, and, most conspicuously in this free land, the work done by it for education, attest its divine authority. Protestants must read their own Bible or they are worse off than those who blindly follow a Pope. Christianity cannot progress without education. It is, in fact, the great educator. All the good works with which it has been connected throughout the centuries — and never more than at present — have contributed to the fulfillment of the high function declared in the text.

The visible forms of Christianity, its church edifices, also manifest the truth. Even the plainest, poorest chapel may be as effective in this particular as the imposing church. The lofty cathedral may exert a divided influence; it may be a sectarian manifestation, or pride may be more conspicuous, but still the reality and vitality of Christianity appear. The sound of the church-going bell, the spectacle of assemblies convening and dispersing, all teach a needed lesson — that there is something more than, and above, secular interests. Great pecuniary responsibilities of immense importance in perpetuating the church are incurred. Wherever a church is erected and held by trustees the perpetuation of Christianity is almost assured. The Sabbath is maintained by the church, and it would soon disappear without its support. The betrayal of the Sabbath by many professing Christians has greatly weakened the church already, yet still by means of it the church largely sustains the fabric of public and private morality.

2. The immense importance of these facts will appear if we survey the forces against the church. First, there is false religion. In the beginning the church was feeble and all other religions combined to destroy it. These religions were identified with the civil government, so that all power secular and ecclesiastical was

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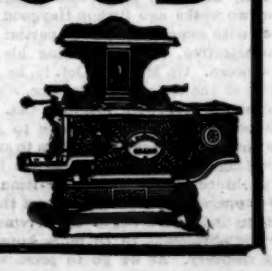


arrayed against Christianity. The Jews who had preliminaried it fought against it, yet it sustained the conflict, and not only lived but conquered. It overthrew all systems with which it came in collision. If it had not become corrupted by its prosperity, Mohammedanism could not have arisen, other systems would have

Rev. Charles A. Littlefield.

Pastor of Watertown Church.

Rev. Charles Alvin Littlefield was born in Wells, Maine, of one of the oldest families in New England, now living at the old homestead, which was first received by Sir Edmund Littlefield as a grant from King George III., and has been occupied by the family in unbroken succession for two hundred and fifty-seven years. He prepared for college at Kent's Hill, graduated from Wesleyan University in 1884, and then took two years of special study and reading in the School of Theology, Boston University. In 1886 he joined the New England Conference on trial, and was stationed at Cliftondale, where he remained three years, at which time he was appointed to Asbury Church, Springfield. He completed a five years' pastorate there, having nearly doubled the church membership, largely increased its financial strength, entirely rebuilt and renovated the church building, and constructed a beautiful parsonage, leaving one of the finest church properties in the Conference. Appointed to Watertown in 1894, he began soon the construction of the new church now completed. Before twenty-one years of age he was chosen to be chairman of the school committee of his town. He was married Feb. 5, 1890, to Miss Jane Whipple, of Malden. He was one of the memorable "twenty-seven" to organize the Epworth League at Cleveland, presenting the five propositions (one of them being the name Epworth League) on the basis of which the society was organized. He has since been closely identified with League interests, having been twice a member of the Board of Control. Rare are the men who possess such executive ability and who are able to secure so quickly not only the confidence, but the affection, of representative people in the community. Quiet, self-poised and tactful, he possesses in a remarkable degree the qualities of leadership. He did a great work at Springfield; he has rendered the church monumental service at Watertown.

been uprooted, and today idolatry would not be found on the earth.

The principles set forth can be traced in every struggle. In organization, the work of the ministry, strength of support in persecution, propagating agencies, philanthropic work, the church has the same struggle to urge today on the frontiers. Of old it meant heathenism; here various forms of corrupt Christianity and superstition. If the church were to die, spurious forms of religion would spring up and sweep through the land. Those who fancy that there would be no religion if Christianity were swept away, grievously err. The ancient religions, as demoralizing as any the world ever saw, would appear and become the cover for the most unbridled licentiousness. Are they not constantly lifting their heads into the light of day? But, blinded through the light that shines through the Christian Church, they shrink back, or retreat across the plains and find a new Jerusalem by the side of an American Dead Sea.

The church is subjected to the direct attacks of the ungodly and of unbelievers. It was never more hated than it is today. The Word of God is misrepresented and ridiculed; the whole ministry slandered because a few prove unworthy; all genuine church members held up as hypocrites because some are revealed as such; yet amid these struggles the church as a church sustains the truth. It derives no direct aid from the government in this country. There is energy enough in infidelity, if the church were not in its way, to uproot Christianity; but the church sustains the truth against general disintegration, absorption in commerce, science, luxury, and all forms of material gratification and pursuit. These would soon eradicate Christianity if the church did not stand as a beacon, a tower, a monument, a landmark, and a breakwater.

But a greater foe than all these exists. Unite all forms of false religion, accumulate all the forces of ungodliness and unbelief, interest men in things relating to this world, and this world only, and a greater foe than all these combined continually attacks the visible church in the earth. It is not depravity, but death. Death is constantly destroying the church in the world. In 1852 a General Conference of the Methodist Episcopal Church met in the city of Boston and ordained four men Bishops — Levi Scott, the saintly; Osman C. Baker, the modest and scholarly; Edmund S. Janes, the astute and dominating; Matthew Simpson, the orator unparalleled. Not one of them is left, the last having slept in the dust a half a score of years.

> "Through these gates of death the mortal flow
> Has for countless years rolled on."

Without the church, which never dies, the truth would long since have disappeared, but it stands from generation to generation.

> "Oh, where are kings and empires now
> Of old that went and came?
> But, Lord, Thy church is praying yet,
> A thousand years the same."

From these considerations it follows that without the church there could have been no perpetuation of the church on earth. False religions would have prevailed against it; ungodly men would have uprooted it; death would have removed it; the universal tendency of men to materialistic pursuits would have obscured it. It is the church of the living God; therefore it stands. Some may say, we thought it was the truth that supports the church; how, then, teach you that the church supports the truth? It is the church that supports the truth because it is founded upon eternal truth, and upon the living God. On this rock I build my church, and the gates of hell shall not prevail against it. But as preached to gainsaying men, the truth on which the church rests needs a pillar, and is founded on truth which would remain whether men accepted it or rejected it.

Infidelity is not self-perpetuating. Its principles are contradictory and incoherent. It cannot organize. It has neither motive, nor wisdom, nor spiritual gratification — the essential conditions of perpetuity in human organization. Hence the influence of a dead infidel grows less and less till he is forgotten; that of a dead Christianity is perpetuated through the church with ever-increasing power to the end of time. There is a partial analogy between the civil government and the church. Our fathers formed the government, and died one by one. We were born one by one, but found the government here. We received its benefits before we were old enough to perform the duties which it imposes on citizens. It is so with the church.

Error in teaching and practice weakens the church, and its support to the truth is diminished. Thus the truth sometimes seems to totter, but at no time and in no country has the church in all of its branches been so weak as not to have sustained the truth. But who had ears to hear could hear within —

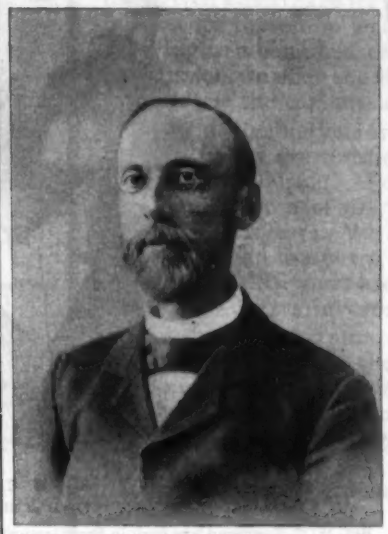
> "The solemn voice of her unending song.
> For not like kingdoms of this world
> Thy holy church, O God!
> Though earthquake shocks are threatening her,
> And tempests are abroad,
> Unshaken as eternal hills
> Immovable she stands,
> A mountain that shall fill the earth,
> A house not made by hands."

As Paul inspired Timothy with the thought that the local church at Ephesus was the house of God, and expanded it into the higher conception, into the church of the living God, so this day should this church be inspired with faith, zeal and holy hope. This is the house of God complete in itself, as a cell, but part of the body of Christ, the church of the living God. You may without impropriety fix your eyes upon your own denomination. You see not only with the eye of the mind this day this branch of the Methodist Episcopal Church, but you are parts of the whole Methodist Episcopal Church in the world. But allow not this thought to absorb your mind more than a moment. There is something immeasurably grander than the Methodist Episcopal Church with its nearly three millions of members; it is the holy catholic church. You are a part of that, and with all who truly profess and call themselves Christians you are living stones in the pillar and ground of the truth. But let not your thoughts be exclusively occupied in this. There is something far grander and more sublime than the holy catholic church upon the earth; it is that to which it is but a means — the general assembly and church of the first-born whose names are written in heaven."

> "One family we dwell in Him,
> One church above, beneath,
> Though now divided by the stream,
> The narrow stream of death."

L. S. Cleveland, chairman of the building committee, then made his report. He stated that the cost of the church was $49,908.74, and that there was an indebtedness of about $17,000. The entire building committee, to whom great credit is due, are: Messrs. L. S. Cleveland, George E. Priest, F. J. Berry, Chester Sprague, R. H. Paine, Wilbur F. Larned, and the pastor.

The pastor stated that the church had determined to avoid the customary debt-raising experiences which were too common on such occasions, and that if friends were pleased to help reduce the indebtedness to $15,000, one-half of that amount would be assumed as a personal obligation by men who had already given with signal generosity to the enterprise. This declaration from the pastor was greeted with applause. An opportunity was then given the congregation to contribute, and without urging or pleading the generous sum of $1,500 was put into the contribution-boxes in cash and pledges.



The Late Rev. J. Weare Dearborn.

As the editor of this paper approached the new Watertown church on the day of dedication, a member of the New England Conference said to him: "As I look at that church, I see Bro. Dearborn." Many on that day of jubilation saw him who was translated from Watertown, Jan. 19, 1894. Many more will tenderly recognize his expressive face, which is copied from a photograph sent by him to a friend a few days before his death.

Edward F. Porter, president of the board of trustees, and a highly-honored and greatly beloved member of the church, then presented the edifice for dedication. The board of trustees consists of Edward F. Porter, George E. Priest, L. Sidney Cleveland, Richard H. Paine, William H. Perkins, Chester Sprague, Wallace W. Savage, Frank J. Berry and Bartlett M. Shaw.

Rev. G. F. Eaton, D. D., the presiding elder, conducted the dedicatory service, assisted by Rev. W. N. Brodbeck, D. D., and Rev. J. B. Husted.

The following ministers assisted in the evening service: Revs. Dillon Bronson, E. H. Hughes, D. H. Ela, Franklin Hamilton and Dr. G. M. Steele. Mrs. Ella C. Fenderson sang with beautiful effect a solo from "St. Paul," "But the Lord is Mindful."

Dr. Upham's Sermon.

Dr. S. F. Upham preached a thoughtful, incisive and deeply impressive sermon. He is one of the very few preachers of whom it may be said in clerical phrase that he never has a "poor time." He took for his text John 17: 20 and 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

He said, in brief: These words will readily be recognised as a part of our Lord's high priestly prayer. His life was about closing. The little band of friends whom He loved so dearly were to be left alone. He is with them now for the closing meeting. How tender and affectionate His discourse! There is a sublimity in the petition selected as the text which transcends our comprehension. He knows it all. He is about to pass out from the upper chamber to the garden, there to await the stealthy tread of the traitor, and then to be crucified amid the jeers of wicked men. But in that hour of deep dejection He predicted the triumph of His cause — "Neither pray I for these alone, but for them also which shall believe on me through their word." It was then for His church, the divine society which He founded, that He prayed.

The church is both visible and invisible, but the distinction is formal rather than real. They are not two separate churches, but one church under two distinct characters — the invisible church being spiritually united to Christ, the visible being externally united to Him for the sake of the other. The purpose of this sermon will be to show that the prayer of our Lord has been answered; that despite our denominational differences and distinctions, the true church is one. For over all our divisions waves one banner bearing one statement: "One is our Master, even Christ."

Some thoughtful hearer exclaims: "It was so once, but is it so now? In apostolic times Christians were a proverb of reproach and love. Amid the fires of persecution which were kindled around them they were visibly one, as real to the world as the Roman Empire itself. But it is said all this is passed away; the church is distracted and torn; there are the four great divisions of Christendom — Roman Catholic, Greek Catholic, Anglican and Protestant — to say nothing of the minor divisions. Is this unity?"

This question of church unity is at the fore. Bishops, convocations, conventions, councils and conferences are discussing it. Let us try to be definite. What *is* genuine Christian unity?

1. It is not to be found in intellectual oneness of belief. I have not forgotten that an inspired apostle declared: "There is one faith" — one system of religion which roots itself in Christ's crucifixion. In this sense there is one faith. Romanists, even, have, beneath the superimposed additions, the one faith. But when we begin to interpret the one faith we differ. Take the two great creeds of the church, the Apostles' Creed and the Nicene Creed. The former is a statement of facts which all Christians admit. The latter is an effort to interpret the facts. Now we differ. But the difference is to be expected. Minds are not equal. There is an intellectual perspective as well as a physical one. As the mind proceeds on its journey, the whole landscape changes. Past impressions are relinquished, new ones received. So in other things. Scientists differ in their interpretation of the facts of geology. Statesmen differ in their interpretations of national constitutions.

2. It is not found in uniformity of government and ritual. This is the boast of Rome. But there are divisions in Romanism. She has uniformity, but not unity. The Anglican Church tried it, but every student of English history well knows that the Established Church of England is hopelessly divided. Uniformity of ritual and government is not to be hoped for as attainable. The New Testament is not a handbook of directions, but a book of principles. There is not a word in our Saviour's teachings touching episcopacy, presbytery or independency. These three forms are legitimate, for He left to the wisdom of His church in future ages the arrangement of minute details. Uniformity is not desirable. The church as it exists at present, divided into denominations, harmonizes with the law of adaptation. Each denomination has its cultus, as though it were a single person.

3. This is a spiritual unity — "One in Us."

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BALTIMORE, MD., October 7, 1895.

R. T. BOOTH, Esq., New York.

DEAR SIR: I sent you one dollar about ten days ago for one of your pocket inhaler outfits. It came to hand last Friday morning.

Mrs. Honey had been suffering severely for three weeks daily with asthma. As soon as the inhaler came she began using it, and after a few inhalations the asthma ceased, and now (Tuesday) it has not returned. She has had this trouble ever since she was seven years old, and is now forty, and we have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. When you consider all this, I think it is the most remarkable thing that once using the inhaler should remove the trouble entirely.

Very truly yours,
(Rev.) GEORGE W. HONEY.

R. T. BOOTH, 18 East 20th St., New York.

Having passed through the same experiences of penitence and forgiveness, believers are really one, because united by the power of a living faith in the church's living Lord and Head.

4. This spiritual unity must have an outward embodiment and expression — "that the world may believe that thou hast sent me." In what way can this be accomplished? There are three ways: recognition, co-operation, federation.

The amount contributed in the afternoon was increased at this service to $1,700. No event in New England Methodism, in recent years, is more gratifying than the erection of this nearly ideal church at Watertown. This structure is a model to be examined and studied by any among us who are to be responsible for the erection of new churches.

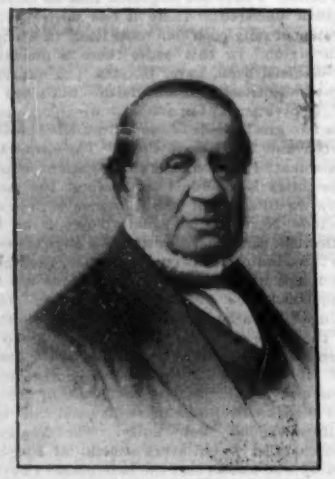
Centennial of Methodism in Milford, Mass.

THE centennial of Methodism and the semi-centennial of the organization of the present Methodist Episcopal Church in Milford was celebrated last week with services for six days. It began Sunday morning, Oct. 20, at 9 o'clock, with a love-feast led by Dr. George L. Cooke, in which the old-time Methodist fire, with tender and touching testimonies, brought to mind the former days. At 10.30 Dean M. D. Buell, of the School of Theology of Boston University, preached to a large audience from Rom. 12: 1 and 2, upon "Consecration." The sermon was an able and eloquent exposition of the text, inspiring and helpful to the people.

The 6 o'clock Epworth League meeting, led by Arthur Wright, considered "Methodism Old and New." At 7.30 the pastor, Rev. W. C. Townsend, preached from John 4: 38: "Other men labored and ye are entered into their labors," his subject being "Lessons from the Methodist Pioneers." After an introduction concerning the history of Methodism in the town, he emphasized the following lessons from the lives of the Methodist fathers: 1. Loyalty to conviction; 2. Self-denial for the cause of Christ; 3. The grandeur of a heroic purpose; 4. The progress of the church; 5. The influence of holy lives; 6. The outcome of Christian faith.

The large audiences all day and the large attendance at the Sabbath-school greatly inspired the church. Two hymns written for the occasion by the pastor were sung at the services.

Monday morning the Central District Preachers' Meeting assembled and listened to addresses by Rev. David Sherman, D. D., and Rev. D. H. Ela, D. D., on "Methodism, Past and Present," and "Old-time Camp-meetings," which were greatly enjoyed. Dr. Sherman gave many interesting facts about Lee Claflin, who may be called the founder of the Milford Church.



Hon. Lee Claflin.

Hon. Lee Claflin (to whom generous reference is elsewhere made) was born in Hopkinton, Mass., Nov. 19, 1791. He was engaged in the boot and shoe business, and tanning, in Milford and Hopkinton, and from a humble beginning rose by judicious steps to wealth and distinction. He attained to honorable positions in political as well as financial and social circles. He was a steadfast Methodist from youth to old age, and was one of the founders of the Milford Church. He was the father of ex-Governor William B. Claflin.

At 2 P. M. Rev. Amos Osborn, a superannuated preacher of the Troy Conference, who now resides in Milford, gave a unique and witty address of welcome to the former pastors and friends. Rev. J. H. Mansfield, D. D., presiding elder, responded in his usual happy and able manner. Addresses were made by Rev. E. S. Best and wife, Rev. Charles Tilton, Dr. Sherman and Dr. Dorchester. The pastor read letters of regret at absence and congratulation from some of the former pastors and elders. Rev. E. S. Best read an original poem.

Monday evening, Rev. Charles Tilton, a former pastor, gave an interesting address on "The Ideal People," which was greatly enjoyed; and Dr. Daniel Dorchester spoke on "Early Methodism in Milford," bringing to light some facts regarding the planting of Methodism here not previously known by this church.

Tuesday, at 2 P. M., fraternal greetings from the five local Protestant pastors and reminiscences from the older members proved to be one of the best of all the excellent series of services.

Tuesday evening, Rev. D. C. Babcock, of Whitefield, N. H., who was converted at this church and spent his early life in this town, gave one of his strong and able temperance lectures, entitled, "Lessons from History."

Wednesday evening Rev. Luther Freeman, a former pastor, preached an excellent sermon from Isa. 53: 11, on the sufferings and triumphs of Christ.

The Boston South District Sunday-school Convention, on Thursday, was well attended, instructive and profitable. Miss Bertha Vella on primary work, Judge Hitchcock on the graded Sunday-school, Rev. J. P. Kennedy, Rev. T. C. Martin, Rev. J. H. Mansfield, D. D., and Rev. G. H. Clarke (the latter a Milford boy), all gave excellent addresses.

Dr. G. F. Eaton, a former pastor, gave an address in the evening on "A Young Man's Difficulties with the Bible," which was helpful and able.

The whole of this series of meetings closed Friday night with a rousing sermon from Rev. P. M. Vinton, a former pastor. The celebration as a whole has been a great inspiration to the church, and brought Methodism prominently before the community.

The first society of Methodism in Milford was located in North Purchase, about three miles from the centre of the town. Methodist preachers came here as early as 1792, and recent investigation indicates the probability that a small class was formed about that time. Be that as it may, we are sure that in 1795 there was an organized class in the town. Certificates in the assessors' book exempt persons from Congregational taxation because they supported Methodist preaching. We have record that Bishop Asbury and Jesse Lee both visited and preached in North Purchase (Milford) in 1792. Rev. John Allen, a brilliant young preacher from Virginia, preached in an apple orchard and organized the first class. There was a gradual increase, and in 1801 there was a class-book containing the names of 23 members, with Edmund Bowker and Ebenezer McFarland as leaders, and Joseph Snelling in charge.

A chapel was erected in 1815, with posts 12 feet high, the building 34 x 30 feet, with long benches on either side, one row for men, the other for women. The cost was $254. In 1820 the preachers received $25 per year. In 1828, $254 more was raised and a parsonage built; but about 1835 the property passed into the hands of the Protestant or Reformed Methodists, who held services about ten years, when the meeting-house was left unoccupied, and was subsequently burned by rowdies.

The present society was organized in April, 1845, at Milford Centre, through the instrumentality of Ebenezer Littlefield, who was the first class-leader. For one year it was connected with Holliston, but in 1846 Rev. H. E. Hemstead was stationed here by the New England Conference. Hon. Lee Claflin became the faithful supporter, and may be called the founder of this church. His name is greatly revered, not only by the Methodists, but by all in the community. He built the first parsonage and presented it to the society in 1848. He contributed liberally for the erection of the church edifice, and many times in later years made generous contributions to the society. He is described as a man of wonderful sagacity. He was the first president of the Milford National Bank, a man of extensive business operations, and a friend of education, being one of the founders of Boston University. He established and built the church at Hopkinton, and was the means of having many parsonages built. For many years he had a standing offer of $100 to any Methodist society which should build a parsonage. He was a loving man in his family, and governed his home on the strictest Christian principles.

Daniel P. Adams was the first Sunday-school superintendent, serving till 1853. D. C. Mowry, now of Holliston, served part of a year, when Dr. George L. Cooke was elected, and has continued ever since, now serving his forty-second year — a record unparalleled, so far as we know. Dr. Cooke has also been treasurer of the stewards for forty-three years, and George Beattey class-leader forty-two years.

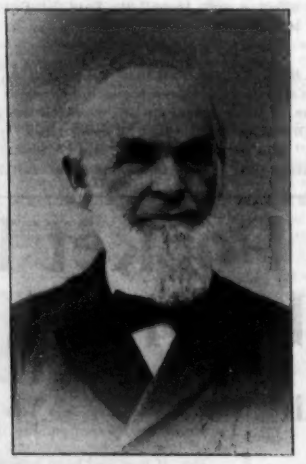
The original class at the Centre consisted of thirteen members, all of whom have passed away. A few of the North Purchase society afterwards joined the new society. The oldest member in the church, as to time of church membership, is Mrs. Betsey Holmes Brigham. Roland C. Hussey and wife come next.

This church has had a long line of faithful pastors, who with their wives have done excellent service. The present membership is something over 300. All departments of work are flourishing under the present pastorate.

Rev. W. C. Townsend.

Pastor of Milford Church.

Rev. W. C. Townsend was born in East Greenwich, R. I., Jan. 28, 1855. He was educated at East Greenwich Academy, and at the Theological School of Boston University. He spent five years in teaching, but believing himself called to the gospel ministry, joined the New England Conference in 1884. His charges have been Barre, Millbury, Warren, and Winthrop, and he is now serving the second year at Milford. Prosperity has attended his labors in every charge.



Dr. George L. Cooke.

Dr. George L. Cooke was born in 1834. He came to Milford and joined the Methodist Church, Oct. 31, 1859, and has been a loyal and faithful Methodist all these years. He is serving his forty-second year as superintendent of the Methodist Sunday-school in Milford, and his forty-third year as treasurer of the board of stewards. By profession he is a dentist. For many years he has been chairman of the school committee of Milford.

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A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health, in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the purity, wholesomeness and superior quality of the "Royal:"—

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates or other injurious substance."

Prof. Love's tests, and the recent official tests by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical in use, but makes the purest, finest flavored and most wholesome food.

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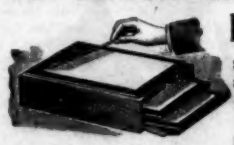

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The Conferences.

N. E. Southern Conference.

Providence District.

BROCKTON AND VICINITY.

North Easton. — The fall meeting of the Providence District Ministerial Association was held with this church, Oct. 21-22. The pastor and people here delight to extend their hospitality to the ministers of the district, who in turn rejoice whenever an invitation is received to meet at North Easton.

At 2 30 Monday the president, Rev. S. O. Benton, called the meeting to order. Rev. W. J. Wilson, of Wisconsin Conference, led devotions. The program was exceptionally fine, and the carefully prepared papers greatly enjoyed. Rev. R. S. Moore, pastor of the church, read an essay of marked literary merit on "Tennyson's Poetry." A new feature was introduced in the form of a symposium on "The New Birth" — "Misconceptions of the Doctrine," W. H. Allen, of Woonsocket; "The Ground of Necessity of the New Birth," W. B. Heath, of Hebronville; "Agency in the New Birth," H. D. Robinson, of Warren. Rev. Wm. H. Butler, of Hull, read an able review of Balfour's "Foundations of Belief." The reviewer showed special ability along these philosophic lines of study. "Church Music from the Standpoint of a Christian Musician," was the subject of an address by Prof. P. H. Buechler, of Boston. To those who have heard the Professor no word of comment is necessary; those who have not, should hear this unique, sensible, and rightly-named address.

Tue Monday evening sermon was by Rev. M. S. Kaufman, of Mathewson Street Church, Providence, his subject being, "Man Made for Dominion," from the first six words of the sixth verse of the eighth Psalm. On Tuesday evening, Rev. H. W. Brown, of Stoughton, preached from Gen. 13: 12.

The ladies served bountiful lunches in the vestry at 5 P. M., Monday, and 12 and 5 on Tuesday.

Usually the preachers have visited, in a body, the Ames' church and the beautiful grounds and conservatories, but owing to the death of Hon. Oliver Ames, which occurred early Tuesday morning, these visits were foregone. Suitable resolutions were adopted and ordered forwarded to the family. The Methodist Church has been the recipient of many valuable gifts from Mr. Ames; in fact, the present condition of the church building is due to his beneficence.

L. S.

New Bedford District.

New Bedford, Allen Street Church. — On the first Sunday of October, 6 persons were received into full connection — 4 from probation and 2 by letter. The congregations are increasing very encouragingly. Six adults — four men and two women — rose for prayers at the close of a sermon by Rev. C. S. Davis at the City Mission on a recent Sunday evening. Oct. 13, at the Rink, Mr. Davis represented the Methodist churches of the city, in company with clergymen who represented the other denominations. Mr. Davis delivered an address before the Society of Christian Endeavor at South Dartmouth, on Wednesday evening, Oct. 9. He is abundant in labors and is fully supported by a united officiary. Mr. Moody has done much good to the churches in New Bedford and vicinity.

Taunton. — At the district Sunday-school convention held in this city, Oct. 23, there was a large attendance afternoon and evening. Rev. W. T. Perrin, of South Boston, gave a masterly address on "Wanted: Christian Workers who See Visions." Any Epworth League or convention securing this address will get an inspiration to work. It was enthusiastically received here. Rev. C. A. Stenhouse was re-elected president for the third time.

Marion. — Rev. J. E. Duxbury and wife were recipients of a donation party recently, and it was a very enjoyable occasion. Ninety-one dollars were given, seventy-five of which were in gold. Numerous other gifts were presented by members of the society and friends in Brooklyn, New York and elsewhere. Mr. and Mrs. J. E. Searles, of Great Hill, attend here regularly, and were present at the donation. Mr. Duxbury's salary is all paid to date, and the donation forms no part of his salary.

Nantucket. — Rev. R. J. Kellogg, who was transferred to Flora, Ill., stayed ten months, and has just been stationed over a strong church at East St. Louis, Ill. The many friends of Mrs. Kellogg in this Conference will regret to learn of her serious illness at the Methodist Hospital, St. Louis.

Sagamore. — Rev. W. Kirkby, now of Eastham, recently paid a brief visit to friends in town.

Long Plain. — The harvest supper by the social society was a success. The Epworth League proposed putting into the services new singing-books. An entertainment to secure funds was given the 25th.

New Bedford, Fourth St. Church. — Rev. Archibald McCord, of Philadelphia, formerly pastor here, but who united with the Congregationalists, has been called by the Second Congregational Church of Keene, N. H. It is believed he will accept and be ordained at once — so says the New Bedford *Standard*. Mr. McCord has not escaped *itinerating* if he has *itinerancy*.

Orleans. — The Ladies' Aid Society at the annual meeting found itself able to show a fine record. It collected during the year $303, and moved and rebuilt the chapel. It has completely furnished the parsonage within eighteen months.

Cottage City. — Edmund G. Eldredge, at the recent directors' meeting, was elected agent of the Martha's Vineyard Camp-meeting Association, with salary of $700. Aug. 16, 1896, was also fixed as the date of camp-meeting.

KARL.

Maine Conference.

Portland District.

Saco. — The class-meetings are a source of strength to this church. The two adult classes and one children's class report an average of 83. The women of the church are aggressive in mission work. The Home Society are active all the year, and have recently sent a barrel of supplies. The Foreign Society have Sabbath afternoon meetings monthly, with an attendance sometimes reaching 100. Programs have been arranged for meetings up to the next Annual Conference, the program-making being assigned to different persons.

Congress St. — Oct. 6 was a great day for Portland in the reception of members. At Congress St. 32 were received in full and 3 baptized. This re-enforcement will be of great value to the church. Sept. 29, the day preceding quarterly conference, the Sabbath-school had an attendance of 240. The work among the young people and the younger young people is a source of strength: young people a meeting 50, juniors 75, and children's class with full attendance, 22.

Chestnut St. — The list of probationers at this church was very promising. A number approximating one hundred were recommended to be received, Oct. 6. We have not been able to learn how many could be present at the reception, but it was a large number. This church will celebrate its centennial at an early date. The committee on correspondence has interesting letters from ex-pastors, and quite a number will be present to make this an event worthy of a successful hundred years. This church has furnished many for other States, for other churches, and for heaven, between the days of Philip Wagner and C. W. Parsons.

Buxton and Standish. — The Buxton people have put the parsonage in good repair by papering, painting and whitening; and new furnishings have been added. As a single man was appointed to the charge, this was significant; and its meaning has been happily verified. The bride was kindly received, a few friends being at the parsonage to have it in readiness upon the return of the pastor, with larger receptions in view at an early date. Quite a religious interest is manifest at Standish. One young man took a stand for Jesus, Oct. 6. A supply of "Pentecostal Hymns" has been provided, which will be used in evangelistic services near at hand.

Gorham. — The attendance still continues here. Both the large vestry and the parlor are frequently filled on Sabbath evening. The League has invited the District League to meet with them Oct. 23. When we were last there the Juniors took advantage of a hot day and ordered ice cream from Portland. The news was circulated, and more people assembled than they could supply. They are providing books for the Sabbath-school.

At *Kittery* a new organ has been put in the vestry, and new singing-books provided. Pastor and people are heartily co-operating, and the work is promising.

Eliot. — The kindness of this people to their former pastor, Rev. E. A. Porter, who was sick while among them, is to be commended. The meeting at the hall has been revived by Rev. E. W. Kennison, and they are ready for an advance all along the line.

South Eliot. — While Rev. D. Pratt is active in work, we find him giving research to some of the latest books. A revival spirit and missionary spirit would more rapidly unify sentiment and prepare the way for a strong church here.

Saco Road. — There was a large attendance at the first quarterly conference after the organization of this church. Interesting reports were presented, showing this to be a very vigorous young society.

We found a good attendance Sabbath evening at *Kennebunkport*. The social meeting was spirited, and the pastor, Rev. H. E. Nichols, and the people are evidently mutually enjoying the work. The presiding elder and wife enjoyed their visit in the pleasant and attractive home of the pastor.

We find large congregations at *West Kennebunk*, and especially the League has a new re-enforcement of enthusiasm and power. It is expected that Mr. and Mrs. Williams of this place will assist in special services at Saco.

Mrs. Rev. I. Luce, of Portland, and Mrs. Studley, of South Portland, started for the meeting of the Woman's Home Missionary Society at Columbus, Ohio, Oct. 14. In addition to other sums, $36 have been raised for Alaska by the societies of the Conference. The preachers of the district are now talking about revival services and aggressive movements of different kinds.

Rev. and Mrs. Marshall find *Gorham, North St.*, very much like home. So many were converted when they were there before that the way is well prepared for them.

At the last quarterly conference at *Maryland Ridge* a committee was raised to provide a parsonage. The meeting was held at the residence of Rev. Jesse Stone. This veteran had been upon his bed about ten days, but he takes the same active interest in the work of the charge, and expects to rally. The congregations are the largest that they have been for years.

P.

Augusta District.

Fairfield. — The Methodist Church is having prosperity, large congregations and spiritual meetings. Two factories are being built here which will bring new industries into the place. One is a worsted factory, and the other is for upholstery. More than one hundred hands will be employed in them. Rev. O. S. Pillsbury is preaching Sabbath afternoons at Fairfield Centre. He has established a prayer-meeting and is about to organize a class-meeting, thus reviving that old church which years ago was the centre of Methodism in all that section. A good religious interest is already manifest. Some have been converted.

East Wilton. — For many years there have been several church organizations here, and but one union church building. About two years ago all the denominations decided to unite in supporting one pastor. They secured the services of a preacher who remained with them until a few weeks ago. On the return from his tour in the East of Rev. H. A. Clifford, whose letters have been so full of interest to the readers of the HERALD, he was unanimously invited to supply them the rest of the Conference year, which invitation he accepted and commenced his work on Sabbath, Oct. 20, with very favorable prospects.

In Great Britain Mr. Clifford visited 75 places, preached in ten cities, was welcomed in 25 homes and kindly aided in his search for information. He is preparing three lectures entitled respectively, "A Summer in England," "A Tour in Scotland," and "A Visit to the Emerald Isle," giving facts, history and personal experience. To secure these lectures churches and Epworth Leagues will need to apply early, as his engagements must be limited, and must be for the middle of the week.

Rev. H. Chase, of Old Orchard, writes that in a few weeks he will be able to help pastors in evangelistic work. Rev. A. W. Pottle is also ready to assist pastors.

L.

East Maine Conference.

Bucksport District.

Swan's Island. — Interest in all departments of church work on this fair "isle of the sea" is good. The pastor and his helper are encouraged in an increased interest manifest on the part of the people in regard to religious matters, and they are hoping and working for a glorious victory during the fall and winter months.

Gott's Island. — This people are happy and toiling faithfully for the Lord's cause. The increased interest in the work of the church is very noticeable since they have a church edifice to worship in. If we do not hear of victory from this place during the coming months, it

[Continued on Page 18.]

A Brief Business Proposition.

(This is not a Western Investment.)

Have you money to invest (from $100 up) in a high grade gold bond? We have $200,000 worth of property, (comprising 6,000 acres of land, timber, mills, a town site), from which our present net income is over $12,000 a year. We wish to borrow money to further improve the property, make it much more valuable and increase the income.

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The denominations are $1,000, $500 and $100; rate 6%. They are certified by The International Trust Co. of Boston. You may have the bonds now, at a discount of 10%, making them *net you* 7% for the twenty years. We shall want to pay a large part of them in five years, which we have the right to do at 105. If yours are so paid the net income on your five years' investment will be 10%.

Your interest is sure, as our income even these hard times is double the interest on the bonds. Our officers are well known, successful business men, whose records are open to you.

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The Royal Blue Line announces another series of personally conducted, seven day tours to Washington, D. C., the first party leaving Boston Wednesday, Nov. 20. The rate of $23 covers every expense of the entire trip. An illustrated itinerary may be obtained by addressing A. J. SIMMONS, N. E. P. A., 211 Washington Street, Boston.

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The Sunday School.

FOURTH QUARTER. LESSON VI.

Sunday, November 10.

1 Sam. 10: 17-27.

Rev. W. O. Holway, U. S. N.

SAUL CHOSEN KING.

I. Preliminary.

1. **Golden Text:** *The Lord reigneth; let the earth rejoice.* — Psalm 97: 1.

2. **Date:** Uncertain; Kell says B. C. 1075.

3. **Place:** Mizpeh, a few miles north of Jerusalem.

4. **Home Readings:** *Monday* — 1 Sam. 10: 17-27. *Tuesday* — 1 Sam. 8: 1-9. *Wednesday* — 1 Sam. 9: 15-22. *Thursday* — 1 Sam. 10: 1-9. *Friday* — 1 Sam. 12: 6-15. *Saturday* — Deut. 17: 14-20. *Sunday* — 1 Pet. 2: 11-17.

II. Introductory.

Already the king whom God, yielding to the popular demand, had chosen as best fitted to secure the suffrages of the people, had been notified of his selection and been privately anointed by Samuel. "The ancient liberties of the nation, however, demanded a public sanction of that which had been done in private;" and the congregation of Israel was therefore convened by Samuel at Mizpeh. Here the people were again solemnly reminded of their ingratitude in rejecting their Almighty Deliverer and Leader, but were bidden to present themselves by tribes and thousands that the lot might be cast. The tribe of Benjamin, the family of Matri, and Saul the son of Kish, were successively taken; but when the choice reached the individual, he was not to be found. Knowing well what the result would be, Saul, in a fit of modesty or humility, had concealed himself among the baggage; nor was his hiding-place discovered until revealed in reply to a direct application to Jehovah. When he was finally brought before the people, his gigantic stature and noble bearing — "realizing the idea of a king of men as conceived of in antiquity" — at once impressed them. And when Samuel bade them look upon him as "the chosen of the Lord," the air was rent, for the first time in Israel, with the enthusiastic shout, "God save the King!" The principles of the kingdom were then expounded by Samuel, and recorded in a book; after which the people were dismissed, and Saul, attended by a valiant escort, "whose hearts the Lord had touched," went back to Gibeah and to his former avocations. There were a few dissentients from the popular verdict, who murmured their disaffection and withheld the customary presents. But "Saul held his peace."

III. Expository.

17, 18. **Samuel called the people together** — the "congregation of Israel," including all Israelites of twenty years old and upwards. Samuel had already selected Saul and secretly anointed him as king by God's command; this private selection is now to be publicly and formally ratified. **Unto the Lord** — whose altar was at Mizpeh, and who was expected to direct and sanction the proceedings. **Mizpeh** — where the people had solemnly repented and renounced their idolatry, and where the Philistines had been signally worsted. **Thus saith the Lord.** — Even while complying with the request made through their representatives to give them a king, Jehovah does not fail to remind them, through Samuel, of the ingratitude of their request. They had never escaped from Egyptian bondage but for Him. It was He who had broken the yoke of the oppressor and conducted them through all trials and dangers, and achieved for them the conquest of the land — to be rewarded by their rejection of Him as their leader.

"It was I who brought up Israel." The pronoun is emphatic, in contrast to "and ye" with which verse 19 begins. God in the character of kinghad governed the Israelites for sixteen ages. He ruled them on terms which He Himself, through the agency of Moses, had proposed to them, viz.: that if they observed their allegiance to Him, they should be prosperous; if not, adversity and misery should be the consequence. We learn from the whole book of Judges, and the first eight chapters of Samuel, how exactly the result, from Joshua to Samuel, agreed with these conditions (Jahn).

19. **Rejected your God.** — This was not Samuel's judgment of their course, but the charge brought by God Himself. They were tired of an invisible supremacy, destitute of outside show, and raising up deliverers only as emergency might require. They could not recognise how lofty was their privilege in having for their sovereign the infinite, omnipotent Jehovah. They turned from Him to a man as weak and selfish and short-sighted as themselves. **Present yourselves** — consummate your act of rejection. The elders had asked Samuel to find for them a king, and he, acting under Divine guidance, had done so. And the lot was to be cast and Saul was to be designated. It is to be noted that the occasion was not a popular election. The elders did not ask for that. **Tribes, thousands.** — In addition to the tribal and family divisions Moses had instituted that of thousands, hundreds, fifties and tens. The "thousands," however, appear to have corresponded with that of the "families," and the two words are often used synonymously.

The real nature of their course was held up squarely before them. The theocratic element accounts for many things in Hebrew institutions and Old Testament history. For instance, it explains the severity with which idolatry was punished. It was not only a sin, but a treason. Amalek was not more truly the king of Moab, Pharaoh was not more exclusively king of Egypt, than Jehovah was king of Israel. And the Israelite who bowed the knee to Bel or Moloch, who adored the golden calf or Apis, not only committed a gross and disgraceful sin, but a capital offence, and for revolting against his Liege, his Lord, and Sovereign, he was liable to be cut off from among his people. And though there were good reasons, over and above, why such outrages as the golden calf should be visited by signal retribution, it must not be forgotten as an important element that the thousands who were cut down on that occasion were mutineers against their Captain — rebels caught redhanded in revolt against their King (Hamilton).

20. **Caused all the tribes to come near** (R. V., "brought all the tribes near"). — The method of procedure was probably the same as that by which Achan had been detected. The lots were sometimes drawn from a vessel (Num. 33: 54; Lev. 16: 9), or were determined by throwing tablets (Josh. 18: 6, 8; Prov. 16: 33; Jonah 1: 7). **The tribe of Benjamin** — a warlike tribe, but one which had been almost exterminated in the slaughter recorded in Judges 20. It was "the smallest of the tribes."

The upright and disinterested Samuel showed no favor to his own family, kindred, or tribe. It was expedient that the king should be chosen from the southern tribes, as more immediately exposed to the most dangerous and implacable enemy. A prince of Asher or of Naphtali might have neglected the interests of Judah and Benjamin. An election from the great rival tribes of Ephraim or Judah might excite mutual jealousy, or dread of a domineering influence among the weaker class (Milman.)

21. **The family of Matri** (R. V., "of the Matrites") — "not mentioned," says Dr. Steele, "among the families of Benjamin in Num. 26: 38-41; but probably a new family that arose in Benjamin after the tribal war." **Saul the son of Kish.** — It required some time, probably, to get down to the choice of the individual, through the many divisions of tribe, family, house, etc.; but as this is unimportant, it is omitted. **He could not be found.** — Saul's course in hiding himself was perfectly consistent and natural. When informed by Samuel of his selection for the high office, he had demurred because he belonged to the smallest of the tribes and his family was the least of all the families of that tribe. And when now the lot was being cast, his self-consciousness would naturally render him embarrassed and lead him to retire. Further, he must have known that the request for a king was opposed to God's will, and also that whoever was selected would be a mark for envy and jealousy.

The unction of Saul had been only a private act; the king must receive also a public mission from God in the eyes of all Israel. God observes the same rule in sending forth His priests. Christ was anointed by the Holy Ghost from His mother's womb, but he received a public unction at Jordan (Matt. 3: 17). St. Paul was called by Christ from heaven when he was going to Damascus; but he did not go forth as an apostle to the Gentile world till he had received a public mission at Antioch (Wordsworth).

22. **They inquired** (R. V., "asked of") **the Lord further** — either through Samuel, or through the Urim and Thummin in the breastplate of the ephod of the high priest. **If the man should yet come thither** (R. V., "Is there yet a man to come hither?") — The meaning is, Has the man (Saul) come to Mizpeh, or has he remained away? **Hath hid himself among the stuff** — among the utensils or baggage of the assembled people. "So little fond was he now of that power which yet when he was in possession of he could not, without the utmost indignation, think of parting with" (Henry).

23. **Ran and fetched him** — drew him forth from his concealment — an act which would make him all the more conspicuous. **Higher . . from his shoulders and upward.** — His extraordinary stature and evident bodily prowess immediately and favorably impressed the people, who shared the prevalent feeling of that day which regarded these personal qualities as indispensable in a chieftain. Says Kitto: The prevalence of this feeling of regard for personal bulk and stature is seen in the sculptures of ancient Egypt, Assyria and Persia, and even in the modern paintings of the last-named nation, in which the sovereign is invested with gigantic proportions in comparison with the persons around him. Ajax in Homer and Turnus in Virgil are distinguished for their colossal stature.

To this physical excellence, characteristic of his tribe, he added no small share of its ungovernable temper, which opposition and disappointment aggravated to madness, the common fate of despots, as we see in Cambyses, Caligula, and Paul of Russia. He was the creature of impulse; often kindly, as in his love for David and Jonathan; often noble, as in his patriotic zeal for God; but always wanting the control of steady principle (Smith).

24. **See ye him whom the Lord hath chosen.** — Even in this choice on the part of God attention was paid rather to what the people wanted than to what was best for them. They evidently wanted a kingly man to rule them — one who would fill the eye of the nation — and they had treated as secondary all other considerations. God therefore gave them their desire. The divine standard differed from that of the Israelites, as Samuel found out later when God bade him to "look not on his countenance or the height of his stature; for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. 16: 7). **God save the king!** — Or "Live the king" — the French *Vive le roi!* the popular acknowledgment of royalty.

25. **Samuel told the people the manner of the kingdom** — explained the principles of the new government, as already laid down in the Mosaic law (Deut. 17: 14-20). The Cambridge Bible defines "the manner of the kingdom" as a charter establishing and defining the position of the king in relation to Jehovah and to the people. It must be distinguished from 'the manner of the king' in 8: 11-22, which describes the arbitrary exactions of an Oriental despot." **Wrote it in a book.** — Samuel here obeyed the prescribed requirement, contained in Deut. 17: 18. **Laid it up before the Lord** — in some sacred depository, either the ark or the tabernacle probably. **Sent all the people away.** — Nothing further was to be done for the present. Saul's formal inauguration as king occurred later, at Gilgal, after his victory over Nahash (chap. 11), in which he demonstrated his fitness for leadership. Meanwhile Samuel exercised judicial prerogatives.

The now-established kingdom retires passively into the background before Samuel's prophetico-judicial office, which retains its full activity and authority. This is indicated by the fact that it is Samuel, not Saul, that finally dismisses the people (Lange).

26, 27. **Saul also went home** (R. V., "to his house"). — There was nothing for him to do in this transitional period but wait the course of events. Very sensibly he returned to his former humble avocations at his home. **Gibeah** — a hill four miles north of Jerusalem. **Went with him a band of men** (R. V., "went with him the host") — literally "valiant men," a loyal escort. **Whose hearts God had touched** — who had been inspired with a patriotic devotion to the king so evidently chosen of God. **But the children of Belial** (R. V., "but certain sons of Belial"). — The use of the capital B in Belial is misleading. The word simply means "worthlessness," and the whole expression may be rendered "certain worthless fellows." "According to the Hebrew idiom a 'son' or 'daughter' of 'worthlessness' signifies a worthless man or woman, and with a positively bad sense, a lawless, ungodly, wicked person. Belial is used by Paul (2 Cor. 6: 15) as the name of Satan, the personification of all lawlessness and worthlessness" (Cambridge Bible). **Brought him no presents** — withheld the customary *minchah* or token of allegiance. **He held his peace.** — He was not indifferent to this omission, but he wisely took no notice of it. "He was as one deaf." He would not vindicate himself against the disaffected; he would wait for a nobler occasion.

Whatever good there is in us, or is done by us at any time, it must be ascribed to the grace of God. If the heart bend at any time the right way, it is because He has touched it. One touch is enough when it is divine (Henry).

IV. Inferential.

1. Divine favors are easily forgotten unless kept fresh by frequent reminders.

2. To none are we so ungrateful as we are to God.

3. God does not entirely give up the control of our lives when we reject His holy rule.

4. Humility is a lovely grace; but we must guard lest we make it a refuge from imposed responsibilities.

5. Conspicuous stature of body should provoke its possessor to seek a corresponding stature of mind and of soul. Tall as Saul was, Samuel towered immensely above him in all the qualities which constitute true greatness.

6. The popular verdict is rarely unanimous.

7. There is wisdom sometimes in voluntary deafness.

V. Illustrative.

But there was one distinction which marked out Saul for his future office. "The desire of all Israel" was already, unconsciously, "on him and on his father's house." He had the one gift by which in the primitive time a man seemed to be worthy of rule. He was "goodly;" "there was not among the children of Israel a goodlier person than he;" "from his shoulders and upward he towered above all the people." When he stood among the people, Samuel could say of him, "*See* ye him, *look at* him whom the *Lord hath chosen*, that there is none like him among all the people." It is as in the days of the Judges, as in the Homeric days of Greece. Agamemnon, like Saul, is head and shoulders taller than the people. Like Saul, too, he has that peculiar air and dignity expressed by the Hebrew word which we translate "good," or "goodly." This is the ground of the epithet which became fixed as part of his name — "Saul the *chosen*," "the chosen of the Lord."

In the Mussulman traditions this is the only trait of Saul which is preserved. His name has there been almost lost; he is known only as Thalut, "the tall one." In the Hebrew songs of his own time he was known by a more endearing but not less expressive indication of the same grace. His stately, towering form, standing under the pomegranate tree above the precipice of Migron, or on the pointed crags of Michmash, or the rocks of Engedi, claimed for him the title of the "wild roe, the gazelle," perched aloft, "the pride and glory of Israel." Against the giant Philistines a giant king was needed. The time for the little stripling of the house of Jesse was close at hand, but was not yet come. Saul and Jonathan, "swifter than eagles and stronger than lions," still seemed the fittest champions of Israel. "When Saul saw any *strong* man, or any *valiant* man, he took him unto him." He, in his gigantic panoply, that would fit none but himself, with the spear that he had in his hand, of the same form and fashion as the spear of Goliath, was a host in himself (Stanley).

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League Prayer-meeting Topics

November.

Rev. Matthias S. Kaufman, Ph. D.

November 3 — "The Conversion of Paul." Acts 9: 1–18.

Behold the persecutor! Right and left he flourishes the gleaming blade of persecution! What dread he strikes into the hearts of the peaceful followers of the lowly Nazarene! But Jerusalem is to have a little respite. Letters of permission to destroy those of like faith at Damascus are secured. The cavalcade is all ready, and now they move northward in fine pomp. The proud Pharisee is apparently untrammeled in his wicked designs by either heart or conscience. Days of journeying pass, and the old city walls are in sight, when, lo! the arrester is arrested. The Sun back of the sun flashes down into the depths of Saul's being and he sees his relation to Christ and to Christ's place among men in a new light.

1. Preliminary Conditions. How favorable his long journey through that quiet land for meditation! In those monotonous hours of travel how frequently must he have recalled the great speech of Stephen, and especially the sad stoning scene. How that pure, saintly face must have haunted him in gentle rebuke! And then the scores of men and women he had committed to prison for no offence save their devotion to Christ, must have come up before him to trouble his conscience. And yet how little he suspected what was just before him!

2. The Light. It *burst* upon him. No natural manifestation, but a supernatural event, has occurred. Walling the rough billows of a sea on either side for the passage of God's chosen was not more directly a Divine interposition than what is now taking place on the Damascus road. Here the world's spiritual well-being is in a large measure affected. For this crisis the vail that hides the invisible is withdrawn and a marvelous revelation of the spirit-world is made. The risen and ascended Lord of glory appears, bringing with Him the brightness of His throne.

3. The Voice. "Saul, Saul, why persecutest thou Me?" How like a dagger must these tender yet accusing words have pierced his heart! They found him. There was no escape. He must fight and fall, or surrender. He makes the right decision, and eighteen Christian centuries have felt the wisdom of his choice.

4. The Conversion. "Who art thou, Lord?" How this inquiry is honored! In the honest utterance "Lord" he answers his own question, and without fully appreciating the import of what he has done he stands on the threshold of the kingdom.

5. Evidence of Conversion. This we have in his second inquiry: "Lord, what wilt thou have me to do?" This consciousness of helplessness and a candid, whole-hearted desire for Divine guidance are indications of a new heart. It is the attitude of a true disciple.

6. The Test. This is a severe one. The proud Pharisee who left Jerusalem is changed into a humble suppliant groping his way to the feet of the very man whom he had expected to capture and imprison. Three days of darkness and fasting are added. What discipline! What training in patience!

METHODS.

1. Conversion does not contemplate changing a man's deepest nature. This has been perverted by sin and needs turning back into the channels for which it was created.

2. The change may come quick as a flash or be so gradual as to be imperceptible in its process. The bag of sand carried up a steep hill on a man's shoulder may fall off all at once, or little by little it may leak through a slight rent.

3. Men enter the kingdom of grace as differently as plants come to blossom. Some flower as soon as they spring from the earth, others grow up in umbrageous foliage before a single bud appears. The all-important matter is to be in the kingdom. Any way in must be the right way, for there is no chance for fraud here.

4. Christians need to exercise much patience toward young converts. A gardener does not throw away a nice nectarine because it is undeveloped. He bears in mind what it will become in loveliness through daily sunshine and shower under proper care.

November 10 — "Opening of the Church to the Gentiles." Acts 10: 1–48.

Christ taught that His Gospel was calculated to embrace all nationalities and all races. But there were the craggy old barriers of prejudice to surmount. One would expect that the Lord's own immediate companions, especially after passing through the fires of Pentecost, could have easily leaped over these hoary obstructions. However, this is not the case. Even Peter, so bold and sweeping in his declarations, must be taught Gospel tolerance by a specific, divine vision.

I.

1. The Scene. When you visit Joppa they will show you "Simon's house by the sea." You may have some misgivings as to its being the identical roof upon which Peter was praying when the sheet was let down from heaven; but as I stood on that old roof and recalled the record of Peter's strange experience, and knew it must have occurred very near that spot, there came into my mind a sense of its reality such as I had not known before.

2. The Circumstances. It is noon. Over the stone stairway Peter climbs to the top of the house for his customary devotions. Upon this roof he falls into a trance. When he awakens he unexpectedly finds his eyes opened to the majestic doctrine of human equality.

3. The Symbols. The sheet may represent to us the world, and its four corners the uttermost bounds of the Gospel mission; the manifold variety of animal kind contained in this sheet-like conveyance suggests the great variety of human divisions.

4. The Conditions. The divine voice, together with the sheet and animals, were supernatural presentations, associated with the natural conditions of hunger and sleep.

II.

1. The Scene. Along the shore of the Mediterranean north of Joppa stands Cesarea. It is the residence of Cornelius, a Roman centurion. About the ninth hour of this same day he, too, was visited by an angel.

2. His Character. He was a noble and devout man, and a liberal giver to good causes. This angelic visitation was intended as an expression of special approbation.

3. His Attitude. Toward God he was humble and obedient. In his dealings with his servants he was most friendly and candid.

III.

Down comes Peter's bigotry, to be buried in providential opportunity and duty. This narrow-minded man becomes cosmopolitan in a single hour, and welcomes the embassy from Cornelius at the Joppa home and entertains them till the morrow. On the following morning the little delegation, Peter and some of his friends, journey to the centurion's abode.

1. The Greeting. When Peter arrived he found the whole house full of guests awaiting him. With such appreciation did Cornelius welcome him that he even fell down to worship him. Peter, forbidding such homage, lifted him to his feet and assured them that together they stood on the same level before God.

2. The Sermon. Filled with this new and generous consciousness of the solidarity of the race, Peter now preaches the gospel of universal redemption. His two leading points are: (*a*) God is no respecter of persons; (*b*) He is a respecter of character.

3. Results. These were the manifestation of the Holy Spirit, the astonishment of Peter's friends at this, and the administering of baptism right there.

Let us remember that there is a vast amount of goodness recognized and appreciated by our Heavenly Father outside of our own denomination and even beyond the boundaries of the visible church.

November 17 — "Founding of the Church at Antioch." Acts 11: 19-26.

Hither and thither blow the winds of persecution. Timid ones fear that the new faith will thus be dissipated and ultimately destroyed. Not so, however. The "blood of the martyrs" has ever been the "seed of the church." Caught up by the gale, the seed has been wafted three hundred miles north of Jerusalem, and, lo! a church springs up at Antioch.

1. By Whom Founded. By an unordained layman from Cyprus and Cyrene. They did not wait for the apostles to come up from Jerusalem to introduce special rites and ceremonies. It was not necessary to wait. The Holy Spirit was with them. His endorsement was sufficient. Liberty of speech and absence of formality marked its vitality.

2. Its Importance. The organization of this new church added a new centre for evangelistic effort. Antioch being a great Gentile metropolis, this church became the fountain-head of innumerable streams of gospel blessing. Antioch was second in importance only to Rome. Here the Christ-followers were first called Christians.

3. The Visit of Barnabas and its Results: (*a*) the rejoicing of his own heart at seeing the deep root taken by the persecution-wafted seed; (*b*) his effective exhortation; (*c*) a glorious revival; (*d*) his trip after Paul; (*e*) he and Paul remain with this church for one year for special instruction and helpfulness.

SEEDS.

1. The self-propagating power of plants by means of their seeds is a most wise and beautiful provision. It proves the presence of infinite wisdom. Without the aid of man the species can thereby be perpetuated. But with the seeds of divine grace God gives man a part to perform in their planting and culture.

2. How vastly important is the choice of seed to be sown! To make his new home in Australia "mair hamely," Sandy Mackay sent to Scotland for a real old-fashioned thistle. Had this Scotch plant been content to remain a garden flower no great harm would have come from the pet scheme; but no, the wind carried its down far and wide, scattering its seed broadcast, until the land of acacias understands the prophecy: "Thorns and thistles shall it bring forth to thee."

3. The sowing of virtues will produce a harvest of churches, colleges and all needed institutions for human happiness; the sowing of vice will give a harvest of saloons, brothels and all forms of misery-promoters.

4. Think of the immense and ever-widening circles of benefit that go out from the building of a Christian church in any community, and then never begrudge the sacrifices you make in assisting to build and support God's house.

November 24 — "The First Foreign Missionaries." Acts 13: 1-3.

How wonderfully does God direct His own work! A provident hand is everywhere visible to the eye trained to spiritual discoveries. While God's directing wisdom may be seen in each case, it is markedly apparent in the careers of the first two missionaries — Paul and Barnabas.

1. Paul. Massive in intellect, generous in soul, he was born to wield a decided and extensive influence. After an unmistakable conversion, circumstances favored the loosening of the ties that had held him to Jewish forms. That year with Barnabas at Antioch was a most valuable schooling. The broad, aggressive, spiritual atmosphere of the vigorous young church there was to him a great inspiration. And through this sympathetic people came his call to enter the thickets of heathenism.

2. Barnabas.

"Of him the sacred record saith
He was a good man, full of faith,
Who, by the Holy Spirit led,
Rejoiced to see the gospel spread."

His name signifies "son of prophecy" and "exhortation." It was the name given to Joseph (or Joses), a Levite from the island of Cyprus, who became an early disciple of Jesus. When the tidings reached Jerusalem that a church had been organized at Antioch, Barnabas was sent as a delegate from headquarters to investigate the matter. He not only introduced Paul to the people of Antioch, but also to the apostles at Jerusalem. After they were ordained by the Antiochene church they went together on their missionary errand to Cyprus and Asia Minor.

"See here an apostolic priest,
Commissioned from the sky,
Who dares of all himself divest,
The needy to supply!"

GLEANINGS FROM OVER THE WAVES.

1. Karl Ritter, a famous German geographer, affirms that more information has come to us from heathen lands through missionaries than from all other sources combined.

2. Before Greenland was visited by missionaries it was decidedly dangerous for vessels to touch the coast; but since their work there Dr. Kane stated that no safer or more humane coast could be found for wrecked mariners.

3. When Andrew Fuller went into his native town to collect money for missions, an old friend said: "Well, Andrew, I'll give five pounds seeing it's you." "No," said Mr. Fuller, "I can take nothing for this cause seeing it's *me*," and returned the money. Feeling reproved, the man said, "Andrew, you are right. Here are ten pounds seeing it is for the Lord Jesus Christ!"

4. Rev. Felix Carey, a nephew of the great Dr. Carey, was a devoted missionary for some years. After a time, however, he abandoned his sublime work and became ambassador to the court of Burmah. In speaking of this change Dr. Carey said: "Felix was a missionary, but he has shriveled up to an ambassador."

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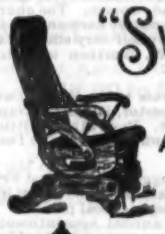

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WHOM? "I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly and the electric battery, but they helped me very little. On Dec. 17, 1894, I commenced using the Electropoise, and continued it about four months. During this time my disabilities were largely removed. In the course of a year from the time I commenced using it I enjoyed almost perfect health, which has continued to this date.

"I know persons who were afflicted with quinsy sore throat, rheumatism, general debility, nervous prostration and liver trouble who have been greatly helped by it. I have great faith in it."

REV. J. H. MANSFIELD.

Athol, Mass.

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will not be because the pastor and people are not working for it. Their motto seems to be, "All at it and always at it," and we believe they are sure to win.

At *Black Island*, a part of Rev. C. B. Morse's charge, there are hopeful indications. With the revival of business in the granite industry, it is hoped we may have a glorious revival of religion. There are loyal souls on this island who are anxious for Zion to prosper.

Bar Harbor. — The work of the Lord in prospering at this point. Notwithstanding the strong current of worldliness that is setting against everything that is good, the cause of Christ is advancing, and with the faithful work that is being done among the youth and children we have great hopes for the future. Sunday, Oct. 6, two requested prayers in the League meeting. The pastor has recently organized a "True Blue Society" from the younger members of the Sunday-school, in which he purposes to train them in the doctrine and Discipline of our church and thus develop "true blue Methodists." Would that others might follow his example in this respect!

Sullivan. — Rev. J. A. Weed is toiling hard to make his fifth year on this charge his best. If hard and faithful work will accomplish anything, we shall expect to hear of glorious results. The work moves well. The next meeting of our Association will be with the church at West Sullivan, Nov. 4 to 6.

Gouldsboro and *Steuben.* — The outlook for the fall and winter is quite encouraging on this field. Pastor and people are hopeful for victory.

Wesley and *Cooper.* — The work is moving well on all parts of this large field. From the report at the last quarterly conference we notice that there is a marked improvement along all lines of church work over last year. Sunday, Oct. 20, 2 were baptized and received into the church at Wesley. At Cooper a good religious interest is manifest. Many were quickened and some from this charge were converted at the camp-meeting. A young people's meeting has been recently organized and is doing great good.

Brethren of the district, suffer a word of exhortation at this time. This short Conference year is rapidly passing, and we shall soon call a halt for our annual gathering. Let us make this a year of victory all along the line — seeking the lost, looking carefully and *promptly* after the benevolences. The interests of ZION'S HERALD we trust you have already attended to. Now we have something to do to maintain the standing already gained in the years past, but with the blessing of God upon us we can and will advance. Push the canvass promptly, and see to it that, if possible, an advance be made on your charge along all lines. N.

Vermont Conference.

St. Albans District.

St. Albans. — On Sunday, Oct. 6, the pastor, Rev. C. B. Nutter, received into the church 4 persons by letter and 4 from probation. Mr. Nutter lately preached a brief but interesting sermon on the relation of little children to Christ. Three children were then baptized. The pastor is making an effort to provide by subscription for the last dollar of indebtedness on the church.

Wolcott. — Rev. W. M. Newton, of Waterbury, preached recently in exchange with Rev. A. B. Enright.

East Franklin. — The forty-third session of the East Franklin County Sunday-school Union was recently held. The church has been repaired at considerable expense, and is now a very pretty and comfortable place of worship. Succeeding the opening service the secretary made a report, and the subject, "What should I Bring to this Convention?" was discussed. "What should I Carry Away from this Convention?" was the subject of an excellent paper by Mrs. M. E. Hutchinson, of Enosburgh. Suitable resolutions were adopted. Under the general head of "Our Work," comprehensive and practical papers were presented by W. R. Ovitt on "Duties to be Done;" by Mrs. E. J. Parmelee, on "Dangers to be Overcome;" by Mrs. H. F. Clark, on "Encouragements to be Given;" by Mrs. S. N. Dix, on "Result to be Aimed At." "What is Success from a Bible Standpoint?" was the topic of Miss N. Manuel. "Why We should Teach Temperance in Our Sabbath-schools," was the subject of an interesting talk by Rev. J. D. Waldron. "How should We Teach Temperance?" was answered in a plain manner by Mrs. R. R. Boright, of Richford. The results that should be expected from temperance instruction were briefly stated by Rev. W. H. Atkinson. Wesley R. Ovitt was elected president of the next meeting. Thus closed a most profitable day in the Sunday-school cause.

Isle La Motte. — Rev. Geo. E. Deuel, of Worcester, was married to Miss Elma C. Holcomb, of Isle La Motte, Oct. 2. Rev. S. S. Brigham officiated. Presents were numerous and substantial. On their arrival at Worcester a reception was given them. The bride will be missed from the Island, as she has long been an active worker in the church and social circles.

Milton. — Revival services were held all the days of last week, and will continue this week.

Stowe. — There has been quite a revival work in Stowe during the past few weeks, in connection with a union effort of the Congregational and Methodist churches laboring under the direction of Rev. E. A. Whittier, of Lawrence, Mass. Some eighty were forward for prayers, mostly young men and women. The churches have labored in the greatest harmony, and Mr. Whittier has shown himself very efficient as an evangelist. Rev. H. W. Worthen is pastor of the Methodist Church.

Richford. — An address to the King's Daughters was given by the pastor, Rev. R. L. Nanton, on Sunday evening last. Rev. Mr. Whittier is expected to labor in union services in December.

Georgia. — M. O. Bragg was called last Friday to Warwick, Mass., to attend the funeral of his father, Rev. D. P. Bragg, a local preacher who formerly took regular annual appointments on this district. He was a man very highly respected by all who knew him.

Highgate. — Rev. Mr. Brown, of Connecticut, has been holding a series of revival meetings for two weeks, and has met with good success, several persons being clearly converted to the service of the Lord Jesus Christ. The meetings continue, and the pastor is assisted by Rev. D. C. Thatcher, of Bakersfield.

Miltonboro. — An Epworth League chapter has been organized, with T. S. Berry as president.

Morrisville. — Arrangements have been made for preparatory services by the Methodist and Congregational churches. Mr. Whittier has been engaged to conduct union revival services commencing Nov. 5.

West Berkshire. — Rev. C. W. Ross, of Isle La Motte, preached last Sunday in exchange with Rev. W. H. Atkinson. He also gave a very interesting lecture on the Holy Land last Friday evening.

Montgomery. — The parsonage is receiving a coat of paint. Make the temporary house of the pastors both pleasant and comfortable; they and their families need this experience.

Epworth Leagues. — Our district was well represented at the St. Johnsbury Convention. Returned delegates are giving very interesting reports of the gathering at public meetings of the local chapters. D.

New Hampshire Conference.

Dover District.

Dover District Ministerial Association. — This Association held a very pleasant session at Raymond, N. H., on Monday and Tuesday, Oct. 14 and 15. Fourteen preachers were present, including the pastor of the Congregational Church, who was invited to a seat and a part in the exercises. A number of the brethren who were on the program were conspicuous by reason of their unexplained absence. It would seem that the brethren who put themselves to the trouble to attend a preachers' meeting have the right to expect at least an explanation from those who do not meet their assignments.

Papers were presented on the following subjects: "The Qualities of Effectual Preaching," by J. A. Bowler; "The Efficiency of the Help of the Holy Spirit," by A. L. Smith; "The Removal of the Time Limit," by D. J. Smith; "Steele *vs.* Mudge," by E. E. Reynolds; and "Scriptural Justification," by M. T. Cilley. Interesting discussions followed the presentation of the papers. An extemporaneous discussion of the methods of revivals and the pastor his own evangelist added interest to the occasion. The preaching, which was excellent, was by J. T. Hooper and G. W. Norris. The praise services consisted entirely of selections from the Methodist Hymnal, sung as Methodist ministers know how, and were inspiring. The attendance of the people was quite good, and we trust the occasion was as profitable to them as to the preachers.

Raymond seems to have recovered very largely from the disastrous conflagration of three years ago which swept away its churches and the business portion of the village. It has now two very pretty modern churches and business blocks which probably are better than those destroyed, while the costly lesson has resulted in a very efficient system of water-works.

JOHN A. BOWLER, Secretary.

Exeter has held a week of home camp-meeting with growing interest. Several have been born of the Spirit, and several reclaimed from their wanderings, while the work still goes on with ardor.

Evangelist C. J. Fowler has just made a few days' visit to his family in Haverhill, having been absent in the West most of the time during the summer. He returns this week to Chicago.

Amesbury has a revival work in view and will begin special meetings Oct. 27, with Evangelist Fischer as a helper.

Somersworth unites all her Protestant forces for a campaign under direction of Evangelist Munhall, Nov. 3.

Epping Methodists appreciate the residence among them of Rev. W. H. Jones and his godly wife. This handful has the courage of a host, as its efficiency in ministerial support in all ways shows. Epping is anxious because of the injury sustained by Pastor Copp in a runaway accident, by reason of which he must discontinue work for the present. Mr. Fogg, of Exeter, is substituting for him in pulpit work.

Garden St., Lawrence, with renewed complexion for walls and ceiling done in oils, new windows and new lighting apparatus for the audience-room, as well as a number of renewed souls, is expecting a season of profit and delight at the reopening exercises, Friday evening, Nov. 1. It is hoped that Dr. Brodbeck will be the special speaker of the occasion.

In general, the temporal affairs of our work need a baptism of good business common sense; leading "stewards of the Lord" to insist that the stewards of the church shall so push things that pastors shall not be compelled to wait six months for the beginning of their support and waste the time and strength which should be devoted to soul-winning and temple-building in contriving plans for feeding and clothing their household.

The pastor at *Moultonville* writes me that my credit of $300 for church improvement, recently noted, should have been $430; and says, also, that the man to whom I alluded as "apparently far from discipleship," has come to Christ with declarations of absolute surrender and trust as well as purposed loyalty to Christ till his life's end.

The people at *Milton Mills*, notwithstanding their poverty because of long-stranded business, do "abide in the ship" and declare their hope to brighten up God's house. With ninety vacant tenements, it would seem that "the deserted village" is here, but an average of 38 in class for the last quarter, with a church membership of only 79 including absent, sick and aged, shows that God's name is honored by those that remain, and also that the pastor need not move into a tent, though the alien landlord may demand an increase of rent for the place occupied as a parsonage.

Dover Methodism is in sadness because of the loss by death of two of its excellent members in one day — Mrs. Knox, after three days' illness, and M. B. Hammond, who died of a sudden stroke of heart disease on a railroad train while on his way to Kennebunk for a visit to his mother.

The Rockingham County Temperance Association was invited to meet, Oct. 18, at *West Hampstead*, and did so with good attendance and an interesting program. Our Conference was represented by Rev. John N. Bradford, J. M. Bean, D. J. Smith and G. W. Norris, each of whom took some part in the services of the occasion, and in the evening Rev. G. W. Norris, formerly of Concord, gave an illustrated address on "Alcoholic Dietetics." G. W. N.

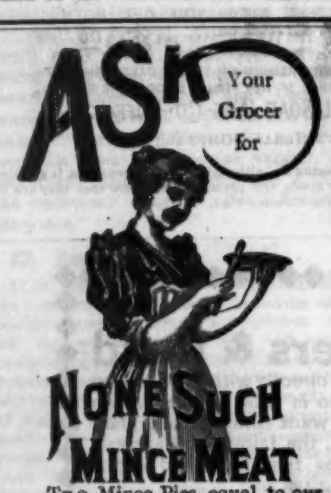
Manchester District.

Old *Chesterfield* is in a glow of religious joy, and the pastor, Rev. G. H. Clarke, is shouting happy. A few Sabbaths ago 17 were received on probation, the result of the earnest labors of pastor and people since the last Conference. No one has pushed the work of God more earnestly than this consecrated man. A Sunday-school of 30 is being put into operation in a school-house at one of the outposts. It looks as if Methodism were to take a new lease of life in this (probably) oldest Methodist preaching ground in the State.

The sixth Methodist society in *Manchester* came into existence on Wednesday evening, Oct. 9, when the presiding elder organized a church of 16 full members and 4 probationers. Others will come in very soon, and doubtless the membership will be doubled in a few weeks. The location is in West Manchester, where there is a population of 10,000 to 12,000. Probably the half of these are French or German Catholics, the remainder are Protestants. Some of them cross the river to the churches in the city; a couple hundred or more attend the Congregational church on the west side; for the others there are no church privileges aside from an evening service of the Episcopalians. This certainly leaves a large field for our denomination. There is a large unchurched population that needs to be reached, and by the blessing of God we hope to be able to win many of them. Rev. W. F. Felch, a local preacher, has been at work here since March, preaching Sunday afternoons and visiting among the people. He will continue as a pastoral worker for the present. The pastors of the Methodist churches of the city will be heard frequently, as the service comes at a time that does not interfere with their other duties. It is hoped that by this work we may soon have a strong church in West Manchester.

Rev. Irad Taggart has moved from Amherst to Manchester, where he expects to make a permanent home. They have purchased property in East Manchester, not far from the First Church. The oldest daughter, Alice, is a teacher in the public schools, and makes possible this place of comfort for the declining days of her parents.

[Continued on Page 24.]



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A Positive cure for Coughs, Bronchitis and all affections of the Throat, Lungs and Chest.

Adamson's Botanic Cough Balsam

It loosens the cough, clears the lungs, allays irritation and leaves the organs sound and well.

Prices, 35 and 75 cents a bottle.
Sold by all Druggists.

A GREAT CHANCE TO MAKE MONEY.

I am having splendid success since I took your advice and started in the Dish Washer business. I never clear less than $10 a day, and have over $3,000 in bank now, made in business during the last year. I can't see why every man or woman, that wants to accomplish anything, don't try this business. Before starting, I examined all the Dish Washers closely, but find the Climax much the best. You can get all needful information by addressing the Climax Mfg. Co., Columbus, Ohio, and you can make from $10 to $20 a day anywhere, in town or country, as every family is anxious to have a Climax Dish Washer. You don't have to canvass. They do the work completely; you can wash and dry the dishes in two minutes without putting the hands in water, and being so cheap, every family will have one. There's millions in it! A READER.

Human Life in Peril.

A New Disease Dangerously Prevalent.

Heart Failure Recognized the Most Deadly Complaint.

All the Danger Comes From a Weak Heart.

And a Weak Heart Always Comes from Weak Nerves.

Fortify Your Heart and Nerves Against the Dangers.

Of late a new disease has developed from our latter-day civilization, a disease unheard of a few years ago, known as heart failure. So common are sudden deaths, people dropping dead without apparent cause on our streets, in offices, shops and factories, that the *Boston Herald* stated editorially that "we seem to be in the midst of an epidemic of sudden deaths," and the Boston *Record* voices the cry of the public when it asks, "What is the cause of the great number of sudden deaths, and what is the remedy?"

The deaths come from heart failure, and the cause of heart failure is weak nerves.

It is plainly evident that if people, by overwork, fret, worry, dissipation or excesses, break down their nervous systems, nerve weakness must result.

It is not singular, therefore, that the heart is the first organ to suffer the result of nerve weakness. A nervous irritation of the heart is the first symptom experienced, causing irregular beating, rush of blood to the head, flushed face, cold feet and extremities, with nervousness and tired feeling. After a time, dizziness, giddiness, swimming of the head, dimness of vision, sudden strange faint feelings, followed by a sinking sensation in the left chest or at pit of stomach. As the disease progresses there are trembling sensations, palpitation or fluttering in the left side of the chest, shortness of breath, especially after exertion, stooping or going up stairs. The sufferer will be drowsy daytimes and wakeful at night, and is more or less constantly haunted by a feeling of apprehension or anxiety, as of some impending danger.

Persons experiencing these symptoms have heart disease and are in momentary danger of heart failure — death. It can be cured by Dr. Greene's Nervura, the great nerve and heart tonic, as this wonderful nerve restorative will immediately give strength and vigor to both heart and nerves.

In any case do not delay. There is no time to lose and the cure may depend upon your taking this medicine immediately. Just read what Mrs. J. M. Adams, of Elizabethtown, N. Y., says of her astonishing cure: —

"About two years ago I was in a very bad state on account of heart disease. I was in a feeble state of health, and from the action of the heart I was very weak and did what work I could do, in suffering.

"I had numb spells occasioned by inaction of the heart, which confined me to my bed for days. All this was brought on by the grippe three years ago.

"I found I had to do something quick, and reading of Dr. Greene's Nervura blood and nerve remedy, got and took the medicine. I found it all that it was recommended to be, and received great benefit from it, and found it helped my nerves.

"I can say truthfully that it is the best remedy that I know of, and I gladly recommend it to others, and shall be pleased to answer any inquiries as I have often done."

This grand remedy for heart and nerves is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that this medicine will cure, and the fact that he can be consulted by any one, at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

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Fifteen Church Windows. For particulars address, Rev. O. S. DANFORTH, 156 Garden St., Lawrence, Mass.

Published This Day:

NUMBER 104

THE OLD FARMERS' ALMANACK

— FOR —

1896

ROBERT B. THOMAS.

WILLIAM WARE & CO., Publishers, Boston.

Church Register.

HERALD CALENDAR.

Vermont Conference W. H. M. S. meeting, at Willimantown, Oct. 31-Nov. 1
Augusta Dis. Min. Asso., at Waterville, Nov. 4-6
Ladies' Aid Societies meet'g at Everett, 1.30 p. m., Nov. 5
New Bedford Dis. League Annual Convention, at First Church, Fall River, Nov. 13
Fifth Annual Session of the College Association of the M. E. Church, at Delaware, O., at the Ohio Wesleyan University, Nov. 12, 14
Boston East District Epworth League Convention at Wakefield, Nov. 21
Itinerants' Institute, at Mechanic Falls, Me., Dec. 3-6

POST-OFFICE ADDRESS.

Rev. Wm. J. Wilson, Stoughton, Mass.

CENTENNIAL OF CHESTNUT STREET CHURCH. — Chestnut St. Church of Portland, Me., is a hundred years old, and pastor and members are arranging to observe the event with suitable celebrations. Great interest and enthusiasm are manifested by the members of the church and citizens generally. Nearly all of the living pastors have signified their purpose to be present. The exercises begin Thursday evening, Nov. 7, and conclude with Sunday, the 10th. The most cordial invitation is extended to our friends everywhere to join us in this celebration. C. W. PARSONS, Pastor.

DEDICATION.—The new M. E. Church in South Framingham will be dedicated, Sunday, Nov. 10. Preaching at 10.30 A. M. by Rev. G. F. Eaton, D. D.; at 2.30 P. M. by Rev. Fred. Woods, D. D.; and at 7 P. M. by Rev. D. H. Ela, D. D. ALFRED WOODS, Pastor.

THE NEW ENGLAND CONFERENCE BOARD OF CHURCH EXTENSION will meet in the Historical Room, 36 Bromfield St., Monday, Nov. 4, at 12 o'clock.
D. H. ELA, Sec.

PRIMARY TEACHERS' INSTITUTE. — There will be held, under the auspices of the Boston Primary Union, at Berkeley Temple, Boston, on Monday, Nov. 4, at 3 P. M., a Primary Teachers' Institute, which will be addressed by many of the most noted Primary Sunday-school teachers of this vicinity. Every primary teacher is invited to attend. Admission is free and programs can be obtained from F. P. Shumway, 36 Bromfield St., Boston.

MAN AND WIFE WANTED FOR FEMALE COLLEGE. — A man and wife are needed for the directorship of our Female College at Santiago de Chile. It is necessary that both shall be thoroughly equipped for educational work. If some experience has already been had in teaching in schools of high grade, so much the better. The wife must be competent to stand practically at the head of the school, while the husband should be her equal in all educational qualifications. He should also be a thorough business man, as he will have in charge the school's financial interests. Correspondence should be addressed to the undersigned at 150 Fifth Avenue, New York, N. Y. A. B. LEONARD.

EAST MAINE CONFERENCE BOARD OF CHURCH EXTENSION. — There will be a meeting of the above board in the small vestry of the First Methodist Church, Bangor, Me., Tuesday, Nov. 12, at 1.30 p. m., to consider several applications for aid from the Church Extension Society. The applications are from Howland, Bristol, Pittsfield, Castine, Brownville, Sangerville, Old Town, and possibly other places. All applications should be forwarded to the secretary on or before Nov. 5. A full attendance is desired.
I. H. W. WHARFF, Sec.

NOTICE. — The third annual convention of the Open and Institutional Church League will be held in the Holland Memorial Presbyterian Church, corner of Broad and Federal Streets, Philadelphia, on Tuesday, November 12. Members of the League and representatives of churches sympathizing with its aim are cordially urged to be present. In the morning, reports will be received from the field. In the afternoon, Mr. Rollo C. Ogden, of Philadelphia, Mr. Frank Wood, of Boston, and it is hoped Mr. W. E. Dodge, of New York, will discuss "The Problem of Support." Dr. Josiah Strong will conduct a conference on "The Institutional Church." Among the speakers will be Rev. Everett D. Burr, of the Ruggles Street Baptist Church, Boston, and Rev. Lawrence Phelps, of the Berkeley School of Applied Christianity. In the evening a mass meeting will be addressed by prominent workers from different parts of the country on the general theme, "The Free Church." It is hoped that Dr. C. A. Dickinson, the president of the League, will be present to preside, and a strong, helpful meeting is confidently anticipated.
For further information address Dr. W. H. Paden, pastor of Holland Memorial Presbyterian Church, Broad and Federal Sts., Philadelphia, or the corresponding secretary, Rev. F. M. North, 150 Fifth Ave., New York city.

KINDERGARTEN TEACHER WANTED. — A first-class Kindergarten teacher is needed in our college at Santiago de Chile. Candidates for appointment should correspond with the undersigned at 150 Fifth Ave., New York. The teacher is needed immediately.
A. B. LEONARD.

NOTICE. — For sufficient reasons we wish to cancel the recommendation over our signatures being used by U. Grant Houston, a lecturer on the Holy Land.
S. C. KEELER,
J. D. LEGRO.
Bristol, N. H., Oct. 21.

NOTICE. — The writings of Rev. B. Pomeroy, deceased, formerly of Troy Conference, have been compiled by his sister, Mrs. Sarah Bicknell, from the original books, and are ready for the publisher. They are issued in three volumes, Nos. 1, 2 and 3 respectively, and are sold at 35 cents each, or $1 for the set, postpaid. Orders for the books may be sent to Rev. S. S. Brigham, Underhill, Vt.

NOTICE. — I must call attention of all pastors on Manchester District that I, too, in company with others, made a mistake in the apportionment for General Conference expenses. In place of it being the amount published in *District News*, it is the same as the BISHOPS' CLAIM. Let every preacher take due notice thereof, and govern himself accordingly. O. S. BAKETEL.

METHODIST CONVENTION in the M. E. Church at Marlboro', N. H., Nov. 5-8. General Theme: "The Relation of Methodism to Education and Evangelism."

PROGRAM.

Tuesday, 2 p m, Intellectual and Spiritual Condition of England and America when John Wesley Began his Ministry, Rev. H. C. Sawyer; The Original Epworthians, or the Wesley Family, Rev. Daniel Dorchester, D. D.; 7.30, Relation of Methodism to the Religious Progress of the World in the Last Two Centuries, Dr. Dorchester. Wednesday, 2 p. m., Origin and Plan of the Methodist Ministry; Ministerial Education, Rev. N. T. Whitaker, D. D.; 7.30, Methodism as a Factor in the World's Evangelization, Dr. Whitaker. Thursday, 2 p. m., Two Hands Better than One, Rev. J. S. Colby; 8, Roll-Call (all members please respond in person or by letter), E. P. Richardson, Leader; Methodism an Educational Movement, Rev. O. S. Baketel; 7.30, Educational Methods in Methodism, Rev. O. S. Baketel. Friday, 2 p. m., Secret of the Aggressiveness of Methodism, Rev. G. H. Clarke; A Denominational Prejudice (1) The Epworth League — Its Origin, Meaning and Promise; (2) A League Story for the Young People, Rev. G. S. Butters; 7.30, The Holy Spirit in Revivals, Rev. G. S. Butters.

All these services are open to the public. Everybody cordially invited.

These meetings will be followed immediately by revival services conducted by Miss E. H. Delavan, of Boston.

BUCKSPORT DISTRICT (WESTERN) MINISTERIAL ASSOCIATION will be held at West Sullivan, Nov. 4-6. Social service each morning at 9 o'clock.

PREACHING, Monday evening, Capshaw, Smith. Tuesday, Powlesland, Lyons, Wyckoff, Richardsen. Wednesday, Wharff, Crosby. Sacrament of the Lord's Supper on Tuesday afternoon.

ESSAYS and DISCUSSIONS — Benevolent Claims: How Best Presented, Richardson, Wharff, Norton, Butterfield. Revivals, (a) How Best Conducted, Reeder, Smith, Bailey, Hanscom; (b) Personal Work in, Capshaw, Lyons, Morse, Lombard. Our Literature, (a) Does it Meet the Needs of Our People? Wharff, Norton, Rogers, Lombard. (b) Best Method of Introducing It, Rogers, Chase, Wharff. Practical Utility of the Epworth League and Christian Endeavor Societies, Crosby, McGraw, Lyons, Hanscom. The Time Limit, (a) Should it be Removed? Wharff, Powlesland, Crosby, Simonton, Lombard, Kearney; (b) Should it be Retained? Smith, Wyckoff, Weed, Norton. Why do We Teach and Practice Infant Baptism (Rational, Traditional and Scriptural Authority)? Weed, Smith, Wharff, Norton, Wyckoff. Church Loyalty *vs.* Church Bigotry, Belcher, Kearney, Hanscom, Rogers, Crosby, Lockhart. Is there a Lack of Piety in the Churches? If So, the Cause and Remedy, Campbell, Hanscom and McGraw. Condition of Success in Sunday-school Work, Butterfield, Norton, Wyckoff, Reeder, Morse. The Higher Criticism: Have We Anything to Do with It? Wyckoff, Norton, Smith, Wharff. The Church Member for the Times, Brewster, Capshaw.

Neighboring clergymen of all denominations are invited to attend and mingle in the discussions. Free entertainment will be provided.

I. H. W. WHARFF,
J. A. WEED,
A. H. HANSCOM, } Com.

JOEL GOLDTHWAIT & CO.

Have placed their wholesale stock on their retail floors, and for the next thirty days will show some great bargains in

WILTONS, BRUSSELS, TAPESTRY AND INGRAIN CARPETS.

We have a large stock which must be moved before the close of the year.
Prices were never so low as now.

163 to 169 WASHINGTON ST., BOSTON.
(NEAR CORNHILL.)

Marriages.

BRODRICK — CHAIN — In Brighton, Oct. 21, by Rev. C. H. Hannaford, Charles E. Brodrick and Emma D. Chain, both of Boston.

DUNTON — MOODY — In East Pittston, Me., at the M. E. parsonage, by Rev. C. W. Lowell, Daniel H. Dunton and Mrs. Amanda F. Moody, both of Whitefield, Me.

PRINCE — STEVENS — In Essex, Oct. 21, by Rev. Jos. Simpson, William B. Prince, of Lawrencetown, N. S., and Frederika A. Stevens, of Halifax, N. S.

Are You Nervous?
Take Horsford's Acid Phosphate.
Dr. M. C. GROPPNER, Holyoke, Mass., says: "I am prescribing it in nervous diseases, with the best results. It makes a delicious drink."

C. A. W. GROSBY & SON.

Very Attractive Bargains!
WATCH DEPARTMENT.
Ladies 14 Karat GOLD WATCHES,
$18.00 to $35.00.
Ladies Gold Filled Watches,
$10.00 to $15.00.
Full Guarantee.
474 Washington Street.

W. F. M. S. PORTLAND DISTRICT will hold their annual meeting in the church at Pleasantdale, Wednesday, Nov. 13. Exercises at 10 A. M. and 2 P. M. Basket lunch at noon. Miss Clara Cushman will be present. Papers and reports will fill the day. It is hoped auxiliaries of the District will be well represented. A good day is expected. A. B. DURRELL.

NOTICE. — The next meeting of the Boston East District Ministers' Wives' Association will be with Mrs. E. Higgins at 343 Maple St., Lynn, on the afternoon of Tuesday, Nov. 5. The program will consist of singing by the quartet; reading, Miss Nellie Knowles; solo, Mrs. Wriston; a paper on "Home Life in Germany," Mrs. F. H. Knight; duet, Mrs. Smiley and Mrs. Thurston; exercise of pussies and conundrums, conducted by Mrs. Smiley.

All pastors' wives visiting or temporarily residing on the district are cordially welcome.
ALICE M. TIBBELL, Cor. Sec.

SCHOOL OF METHODS. — The next meeting of the Epworth League School of Methods will be held at the First M. E. Church, Temple St., Boston, on Saturday, Nov. 2, at 2 o'clock P. M. Present and past officers of the Leagues within twelve miles of Boston are members. It is desirable there be a large attendance. Rev. W. N. Brodbeck, D. D., will have charge of the Spiritual Department; Rev. E. M. Taylor, the Literary; Rev. W. I. Haven, the Mercy and Help; Rev. C. L. Goodell, the Social; Rev. W. T. Perrin, the executive department, including the work of president, secretary and treasurer. Mrs. Annie E. Smiley will instruct in the Junior League work. E. J. HELMS, Sec.

SPRINGFIELD DISTRICT MINISTERIAL ASSOCIATION. — The autumn meeting will be held at the Methodist Church, Greenfield, Nov. 13 and 14.

PROGRAM.

Nov. 13, 2.30 p.'m., Devotional service, J. H. Stubbs; 2.45, Words of welcome, Jerome Wood. PAPERS: 3, The Church and the Social Problem, B. F. Kidder; 4.30, The Preacher for the Times, T. C. Watkins. At 7 p. m., Devotional service, J. W. Fulton; 7.15, An Old Truth with Some New Illustrations, Prof. H. G. Mitchell; 8, Sermon, Rev. L. H. Dorchester.

Nov. 14, 9.45 a. m., Devotional service, H. G. Alley; 10, Welcome address to ministers' wives, T. C. Watkins; 10.10, Response, Mrs. Mary S. Tuckley; 10.20, Address, Mrs. A. M. Osgood; 10.45, Social half-hour; 11.15, Address, President B. F. Raymond. 1.30 p. m., Devotional service, E. F. Herrick; 1.45, How Secure Best Results in Revival Work? Presiding Elder E. R. Thorndike.

Those who desire entertainment please notify Rev. Jerome Wood as soon as possible. This program ought to attract every preacher and wife in the district. Let us have a large attendance and a glorious time.

T. C. WATKINS, President,
W. F. COOK, Secretary.

CONCORD DISTRICT MINISTERIAL ASSOCIATION at Franklin Falls, N. H., Nov. 5-6.

PROGRAM.

2 p. m., Devotions, J. L. Felt; Review of "Thoughts on Religion" (Prof. Romanes), W. Warren; Suggestions for Junior League Work, S. C. Langford, G. A. McLucas; After Conference Telegrams, J. D. LeGro; Exegesis, G. M. Dorr; Praise Service, W. Warren; Sermon, J. L. Felt.

Wednesday, 9.30 a. m., Devotions, J. D. LeGro; Review of Mudge's "Growth in Holiness," E. R. Perkins, S. E. Quimby; Relation of the Church to Outside Organizations, G. M. Curl, D. C. Knowles; Pastoral Fidelity, W. J. Wilkins, L. B. Danforth. 2 p. m., Devotions, S. E. Quimby; The Epworth League, Its Perils, A. E. Draper, G. E. Locke; The Epworth League, Its Benefits, C. H. Fisher, W. B. Locke; Interpretation of Disciplinary requirement "To Banish and Drive Away all Errors and Strange Doctrine," C. M. Howard, Silas Snow; Relation of the Church to Its Educational Institutions, J. M. Durrell: Prayers for Revival, 7.45, Praise service, C. Byron; Sermon, Silas Snow.

EPWORTH LEAGUE ANNUAL CONVENTION at Fall River, First Church, Nov. 12. Sessions at 9.30 A. M., 1.30 and 7.30 P. M. Live League topics presented by live League workers, also reports and elections. The evening address will be by Rev. M. D. Buell, D. D., of Boston, on "The Coming Energy-ncy." Music by a chorus choir. Full collations and entertainment provided by the Fall River Union League. Pastors please announce.
B. F. SIMON, Pres.

W. F. M. S. — The next regular meeting of the Cambridge District will be held at Epworth Church, Cambridge, November 7. Sessions at 10 A. M. and 2 P. M. Subjects, "Young Ladies' Work" and "Features of Our Work in China." It is hoped that Mrs. Dr. Sites will speak in the afternoon. A large attendance is desired. Basket lunch.
North Ave. cars from Bowdoin Sq. and the Tremont House pass the church. EVA M. COLTON, Sec.

W. F. M. S. — FRAMINGHAM DISTRICT. — A convention will be held at Marlboro, Mass., Wednesday, Nov. 6, commencing at 10 o'clock A. M. An excellent program is being arranged. A report will be expected from each Auxiliary, Young Woman's Society, and Children's Band. Address by Mrs. L. F. Harriman, secretary of Children's Work. Auxiliaries are urged to make special effort to send large delegations. Basket lunch. Train leaves South Framingham for Marlboro at 8.08 A. M.
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A Critical and Exegetical Commentary on the Epistle to the Romans. By Rev. William Sanday, D. D., and Rev. Arthur C. Headlam, D. D. New York: Charles Scribner's Sons. Price, $3.

Though the Epistle to the Romans has been exhaustively and well treated by both ancient and modern scholars, the new Critical Commentary would not be complete without including an exposition of this masterpiece of St. Paul in the series. The management was fortunate in securing the services of Dr. Sanday and his associate to do the work. Their reputation for accurate scholarship and careful research will intensify the interest of students in the study of the book. In the introduction the authors give the results of investigation in this field. Fortunately most of the questions about authorship, dates and design of the writing are settled by indubitable facts. Sanday differs from nearly or quite all expositors of the book in breaking up its matter by conspicuous headlines. In this way he follows a sort of cumulative process. Dr. Sanday's most striking improvement, however, is found in following the historic order in his interpretation. The background of facts and social conditions throws into relief the real meaning of the record.

The Christ of Today. By George A. Gordon. Boston: Houghton, Mifflin & Company. Price, $1.50.

The author of this volume furnishes a fresh discussion of the principles of the new theology. Starting with the basal principle of Edwards, he endeavors to lead those who sympathize with the fundamental positions of that great master along a route more in harmony with the spirit of our own age than that taken by his first disciples. The volume contains four chapters, portions of which have been given in the form of lectures. The whole is here recast and presented in more orderly shape. The book contains an argument, in new form, in favor of the divinity of Christ. The first chapter is a search for the fundamental principle in the system of Edwards. The author finds it in "the absoluteness of God." On this, as on a corner-stone, the great New England theologian rests his whole fabric of doctrine. The second chapter is "a fresh attempt to reach the absoluteness of God through the finality for mankind of the mind of Christ." The Christ-mind pervades the world of today, and God expresses Himself through this type of humanity. In the third chapter Dr. Gordon employs the mind of Christ "as the creative and conservative principle in theology and other intellectual movements of the age." In the last chapter he sets forth Christ as the supreme instrument employed by the Divine Spirit in the elevation and salvation of man. The line of thought is carefully arranged and constantly runs below the surface. The study of Dr. Gordon's presentations of the newer form of faith requires careful and continuous attention.

Aim High: Hints and Helps for Young Men. By William M. Thayer. New York: Thomas Whittaker. Price, 75 cents.

Womanhood: Hints and Helps for Young Women. By William M. Thayer. New York: Thomas Whittaker. Price, 75 cents.

Turning Points in Successful Careers. By William M. Thayer. New York: Thomas Y. Crowell & Company. Price, $1.50.

William M. Thayer, the author of the above volumes, is the Samuel Smiles of America. He has developed a unique type of literature, at once attractive and helpful to the rising generation for which it was prepared. Vast numbers have written for the young; all libraries are crowded with volumes, many of them entertaining and instructive; and yet it remained for Mr. Thayer to enforce those excellent counsels by illustrative incidents from the wide range of history and biography. The incentives to well-doing are found in man's moral nature, and are best brought out in examples taken from the records of history. No one has been more successful in seeking out the appropriate, illustrative incident than our author. He has an instinct for this kind of knowledge. Put these books in the hands of your sons and daughters; let them read and inwardly digest; many an incident will not only interest, but kindle the soul to higher endeavor. Put them in the Sunday-school library where those not able to own may secure the reading. Each of these three books is excellent in its kind. "Aim High" has a word for boys on thought, the springs of knowledge, and guiding-lights—an excellent word full of light and inspiration. "Womanhood" has a similar word for girls, enforced by a new group of illustrations on duty, powers, discipline, fancies and failings. "Turning Points" presents an important subject and a wealth of illustration. In every life there is a little point on which its whole fortune turns, and that life can be studied advantageously only from that position. This latter volume contains the lives of fifty men and women, and their successes are traced back to some such turning-point, often an insignificant incident, hardly worth mention.

College Girls. By Abbe Carter Goodloe. Illustrated by Charles Dana Gibson. New York: Charles Scribner's Sons. Price, $1.25.

This volume contains a series of fourteen light and graceful sketches of college life. The movement is rapid and brilliant, and the touches of character, on both the serious and humorous side, are easy and natural. You see the jaunty, allaring aspect of the college girl's life. The bond of connection with male life, though often tenuous, subtile and uncertain, is also very real. Though invisible, the bonds are strong; and though snapped asunder a dozen times, they renew themselves as by the mystery of magic. The pages of the book are lively and dashed everywhere with sunlight and beauty.

Rhymes of the Planet. By Will Carleton. New York: Harper & Brothers. Price, $1.25.

As a poet, Will Carleton has made a place quite his own. He has followed none of the masters, old or new. The "Farm Ballads" won him recognition, and from them he has passed on to a wider range of poetic expression of human life and sympathies in the country and city, until his genius now ranges the planet. But, wide as may be his range, he never gets beyond human fears, hopes and loves; and the deep poetic feeling and excellent expression are greater in this than in any of his preceding volumes.

The Class-Meeting. In Twenty Short Chapters. By O. P. Fitzgerald, D. D. Nashville: Barbee & Smith.

This little manual on class-meetings by one of the Bishops of the Methodist Episcopal Church, South, is excellent in both temper and treatment. It is a plea for the institution, with suggestions for improvements in the mode of conducting it. He speaks out of a full heart and in burning words. He is right in holding that the Methodists cannot afford to abandon the class-meeting, and that "it can be made even more effective as a means of grace than ever before." His little book will help forward the good work. It is written with a clear sense of the needs of the hour, and with good judgment as to the new adaptations necessary to make it more effective.

The Stark Munro Letters. Edited and Arranged by Conan Doyle. New York: D. Appleton & Company.

Mr. Doyle has this time given us his story in a new form, in "a series of twelve letters, written by J. Stark Munro, M. B., to his friend and former fellow-student, Herbert Swanborough, of Lowell, Massachusetts, during the years 1881-1884." The story is spun out in the letter form by the correspondent, who is a physician in England. The book is written in Mr. Doyle's usual strong and fresh style. In parts of it he takes up and retails, as though a fresh article, the rationalism and agnosticism which have been kicked, as a football, about Christendom for half a century. Mr. Doyle doesn't seem to know that such stuff has fallen in the market fifty per cent. below par, and makes very cheap padding for a story.

Those Midsummer Fairies. By Theodora C. Elmslie. Philadelphia: American Sunday School Union. Price, $1.25.

We have here an English story by the author of "The Little Lady of Lavender." Little Sir Bernard is a spoiled child, who leaves his home in London to visit the country in search of fairies. Though hidden away from sight, he believes they may be found in their hiding-places in the flowers and forests. The search takes him among many delightful scenes in nature, and makes him acquainted with the daughters of the doctor, who care for the young lord's health; and they turn out to be the fairies incarnate in human form rather than in a flower or tree.

Four Girls at Cottage City. By Emma D. Kelley-Hawkins. Providence: Continental Printing Company.

In this pleasing volume we have a realistic outing story, made up of a series of sketches. Four girls are the principal characters, and the conversations and incidents are handled with much tact and good taste. The movement is animated and the situations are varied.

Katharine's Yesterday; and Other Christian Endeavor Stories. By Grace Livingston Hill. Boston: Lothrop Publishing Company. Price, $1.50.

This is a luscious cluster from the Christian Endeavor vine. The volume contains a dozen or fifteen stories, the leading one, "Katharine's Yesterday," giving title to the collection. Though the Christian Endeavor Society is yet young, it already has a varied and valuable literature. Among the story-writers for the Society, Mrs. Hill has become a favorite. Her stories are natural, animated and good; the reader will find help and pleasure in them; they are in keeping with the great movement among the young people in Dr. Clark's organization.

Cuore: An Italian Schoolboy's Journal. A Book for Boys. By Edmondo de Amicis. Translated by Isabel F. Hapgood. New York: Thomas Y. Crowell & Co. Price, $1.50.

The "Cuore" of De Amicis abounds in excellent lessons — reverence for parents, love of home, sympathy, courage, patriotism and devotion to the true interests of the people. The hero is an Italian schoolboy; the glow of patriotism for recently established Italian unity appears on every page. In Italy this story has had an immense run; the translation is made from the 139th edition. The book was adapted to the current of Italian taste. It is a paean of liberty, and as such cannot fail to find appreciation and a hearty reception in America.

The Deane Girls: A Home Story. By Adelaide L. Rouse. Boston: A. I. Bradley & Co.

The Willful Willoughbys. By Evelyn Everett-Green. Boston: A. I. Bradley & Co.

We have here a couple of English stories, marvelously well written, and portraying scenes in domestic life. High aims in life and the most valuable traits of character are emphasized; the atmosphere of the tales is pure and healthful, and the narratives are so sober and true to nature as to exert a salutary influence on the reader.

THE CHRISTIAN SABBATH. By Rev. H. T. Besse. (Syracuse: Wesleyan Methodist Publishing House. Price, 50 cents.) Though simple in itself, the Sunday question has often been made difficult by assumptions and complications with other questions. The author endeavors to resolve some of these difficulties, especially those of the Seventh Day observers. The observance of the Lord's Day was adopted by the disciples in remembrance of the Lord's resurrection, and the church in all ages has very properly followed the example of the early church. — THE WAY TO GOD AND HOW TO FIND IT. By D. L. Moody. (Chicago: Bible Institute Colportage Association.) Mr. Moody has a clear perception of the way to God, and in this *brochure* he answers out of the Bible and his large experience in revival work the old question: "What must I do to be saved?" The whole is summed up in "repentance toward God and faith in our Lord Jesus Christ." — MELODIES OF THE HEART. By Thomas Sloss Turner. (Buffalo: The Peter Paul Book Company.) This little volume contains fifty-four brief poems, mere snatches of song, dealing with various phases of nature, life and love. The author takes an optimistic view of our mortal condition, and his strains inspire hope, charity and courage. — THE HISTORICAL DELUGE. By Sir J. W. Dawson, LL. D. (New York: Fleming H. Revell Company. Price, 25 cents.) Dr. Dawson is at once a man of science and a Christian, and as such believes in both the geologic and the Mosaic records. This *brochure* is an attempt to harmonize the geologic and historical account of that notable cataclysm. — THE OLD SOUTH LEAFLETS ON PURITANISM. (5 cents each at the Old South.) The women who manage the work at the Old South are publishing a series of leaflets relating to English Puritanism and the Commonwealth. The series has reached the 57th number. The new batch just issued by aid of Mrs. Hemmenway's noble benefaction continues the series as follows: No. 58, Hooper's Letters to Bullinger; 59, Sir John Eliot's "Apology for Socrates;" 60, Ship-money Papers; 61, Pym's Speech against Strafford; 62, Cromwell's Second Speech; 63, Milton's "Free Commonwealth;" 64, Sir Henry Vane's Defence. The entire series is valuable for the historic material it furnishes. — Miss Anna E. Hill, supervisor of penmanship in the public schools of Springfield, has become widely known for expertness in the use of the pen. She has made a study of the best modes of writing. Leach, Shewell & Sanborn, of Boston, have just issued her EDUCATIONAL SYSTEM OF VERTICAL PENMANSHIP. The vertical system is regarded as a sanitary measure, as it obliges an upright position and at the same time furnishes a text much easier to read. — SWEET MELODIES. Compiled by D. C. Wright. (Boston: D. C. Wright.) This is a choice collection of hymns and tunes composed by several popular authors and especially adapted for use in religious conventions, prayer-meetings and praise and revival services. — THE WAY OF LIFE: Marked Out by Spurgeon, Moody, Talmage, Chapman, Mills and McNeill. (Chicago: Bible Institute Colportage Association.) This little volume contains the very gist of the Gospel as set forth by six leading preachers. It does not indeed contain everything in the Gospel; but it holds the most important things for a sinner in his endeavor to insure a part in the kingdom of God. — THE S. S. TEACHER'S NORMAL COURSE. By George W. Pease. First Year. (New York: F. H. Revell Company. Price, 25 cents.) This volume is the result of an attempt to improve the quality of Sunday-school teaching. It contemplates a two-years' course. Part first is an outline teaching as to the character and condition of the books of the Bible, and the second is a teaching of the teacher as to the nature of the child and then the laws and art of teaching. — THE MONEY WE NEED. A Short Primer on Money and Currency. By Henry Loomis Nelson. (New York: Harper & Brothers. Price, in paper, 50 cents.) In this financial tract the author endeavors to show that the quantity of money is not so important as the quality; that we have money enough for the quantity of business; and that what deranges and damages business is the introduction of cheap money. It is an admirable antidote to the silver craze of the hour. — THE IDIOMATIC STUDY OF GERMAN. By Otto Kuphal, Ph. D. First Series. Lessons, Exercises, Notes and a Vocabulary. (New York: Geo. Gottsberger Peck.) In this book the author commends the method of nature. The child learns a language by sound, by hearing the living voice, and the older child should learn a language in the same way. In this way the teacher must be the text-book, while the printed book can be only a guide and aid in the work. This book seems to contain a complete furnishing for the beginner. — THE FIRST BOOK IN GREEK. By Frank Pierrepont Graves, Ph. D., and Edward Southworth Howes, Ph. D. (Boston: Leach, Shewell & Sanborn.) This text-book is a model, at once "systematic, brief and thorough. It is complete in itself and does not require the use of a grammar." The inductive method is valuable, but the author thinks the matter can be made clearer by giving the forms of inflection and usages of syntax first and the illustrations afterwards. The young student will have in this manual a small and polished key to the most beautiful language of the world.

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dore Gift. (New York: G. P. Putnam's Sons. Price, 50 cents.) This paper-covered book, issued by the Putnams in the "Hudson Library" series, is well gotten up, and printed on firm, clear paper with open type and ample margin. The story itself is beautifully written and eminently readable. —— LABORATORY EXERCISES IN CHEMISTRY. By Edwin J. Bartlett. (Boston: Leach, Shewell & Sanborn.) The author, a professor in Dartmouth College, has given us an excellent practical manual for the beginner in chemistry. The science involves the study of substances and processes, and of weight and energy relations. The book contains the essentials for the beginner, expressed in clear form. —— BISHOP THOROLD'S BOOKLETS: 1. "On Being Ill." 2. "On the Loss of Friends." 3. "On Children." (New York: Thomas Whittaker. Price, 25 cents each.) The distinguished Bishop of Winchester has selected important topics for his booklets and given them able treatment. No one can well follow the Bishop in the reading of these practical and quickened paragraphs without profit. —— LITTELL'S LIVING AGE. Sixth series. Vol. VII. July-September, 1895. (Boston: Littell & Co.) To meet the demands of the American reader, *Littell* furnishes each week the very best articles from the wide range of English periodicals. Many of them are very rare and expressive of the best culture. The *Living Age* is rich in fiction, but also contains much of current interest in all other departments. —— OFFICIAL REPORT OF THE FOURTEENTH INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Held in Boston, July 10-15, 1895. (Endeavor Office: 646 Washington St., Boston. Price, 50 cents.) This is a valuable document, containing all the doings and addresses of the convention, printed on good paper and in open type. It is illustrated by several views of the convention in the different places of meeting. —— THE "I WILLS" OF CHRIST. By Rev. P. B. Power. (New York: Thomas Whittaker. Price, 50 cents.) This volume forms the 29th number in "Whittaker's Library," and is a continuation of the author's "I Wills" of the Psalms. He has selected for exposition the "I Wills" of invitation, reception, healing, confession, service, comfort, disposal, subjection and glorification. The field, as will be seen by this, is a broad one and is worked by the author with a skill and diligence which disclose much of the wealth of the Holy Scriptures.

Magazines.

—— The *New Church Review* for October contains nine well-written articles. Theodore F. Wright opens with a graphic account of the book of Jonah, noticing also briefly the various theories of interpretation. Lewis P. Mercer illustrates the stages of social regeneration in the "History of the Patriarchs." E. D. Daniels endeavors to answer the question, "Do We Know the Absolute?" Arthur Faraday furnishes a study on "The Lord's Temptations." J. A. Hayes has a suggestive paper on "Hypnotism and Moral Responsibility." F. A. Dewson contributes a delightful travel sketch, "Through Egypt and Canaan." (New Church Union: 16 Arlington St., Boston.)

—— *St. Nicholas* for October presents a wide and pleasing variety of reading for young people. The leading article is a sketch of "The Child Painter: J. G. Brown," illustrated with reproductions of some of his most famous pictures. Prof. Brander Matthews, in his series of studies of "Great American Authors," has a paper upon James Russell Lowell. The interesting serial, "A Boy of the First Empire," is concluded in this number. Besides, there are the usual number of stories and verses and jingles, with illustrations of a high standard of excellence. (Century Co.: Union Square, New York.)

—— Leading articles in *Donahoe's Magazine* for October are: "Prominent Canadian Commoners," "The Catholic Winter School of America," "Buddhism *versus* Christianity," "The Atlanta Exposition," "The Modern Conclave," and "Great Talkers," besides much other reading of special interest to Catholics. (Donahoe's Magazine: Boston, Mass.)

—— *Cassell's Family Magazine* for October is filled with entertaining and wholesome reading. "The Voice of the Charmer," and "Loveday" have new chapters, and the reader will find several short stories beside. The first article is on "The Fourth Estate in London." Other illustrated papers are: "People who Face Death: In the Powder Mills," and "On the Canadian Lakes and Canals." (Cassell Publishing Co.: 31 East 17th St., New York.)

—— The October *Quiver* is fresh and interesting, with its usual English favor. The frontispiece is a view of Exeter Cathedral at night. "Religious Teaching in Girls' Schools" is the leading paper. Titles to other articles are: "Great Centres of Religious Activity," "Joy Cometh in the Morning," "The Penniless Poor," "Hard Driven," etc. (Cassell Publishing Co.: 31 East 17th St., New York.)

—— The *Westminster Review* for October contains twelve solid and valuable articles. Thomas Scanlan leads in a paper on "A New Liberal Programme." D. F. Hannagan has a critical estimate of "Gustave Flaubert." W. B. Duffield explains somewhat fully the "Graduated Taxation in the Canton de Vaud." If interested in the Irish question, you will look over Dalton's "Prospects of Home Rule," and Thomas' new chapter on "The Labor War." (Leonard Scott Publication Company: New York.)

Obituaries.

Haynes. — Elizabeth Haynes, widow of Israel Haynes, of Wilmington, Vt., passed from her earthly dwelling to the house not made with hands, Aug. 21, 1895, after an illness extending through only two days.

Mrs. Haynes was a genial, generous and large-hearted Christian woman, ever ready to lend a helping hand to the needy and distressed, to lay aside rest and pleasure for the comfort of the sorrowing, to follow in the footsteps of Him who "went about doing good." She was kind, gentle and helpful in her family, and wise in counsel even down to the end of life. The Master's kingdom was dear to her heart, and she gladly labored on, hoping and praying for the bright and glorious day when "all shall know the Lord." She was a loyal, faithful and consistent member of the M. E. Church of Wilmington, never growing weary of toiling in the interest of this her church home. Even her last Sabbath on earth was spent in the house of prayer, where she greatly loved to "wait upon the Lord." She had worshiped here for fifty-seven years with her companion, our lamented brother, Israel Haynes, of precious memory.

Now that they are no more with us here, we sorrow, but not without hope, for we believe that the same tender Shepherd who led them to their resting-place, will also lead us with gentle hand until, by and by, our feet touch the living green of the promised land, and we again be permitted to walk and talk with our beloved brother and sister, whose influence lives and shall live with us to help us on our way.

R. C. T. MCKENZIE.

Dyer. — On Sept. 20, 1895, Mrs. Eliza A. Dyer, of Newburyport, Mass., after a very short illness, was stricken with apoplexy, and without regaining consciousness passed into the other world on the following day, Sept. 21.

For many years Mrs. Dyer was associated with Methodism in Newburyport, being at first connected with the Washington St. Church. Some years ago she changed her membership to the People's Church, then known as the Purchase St. Church, near which her home was located. In both churches she had taken an active interest in the work of the Sunday-school. She was also interested in the Woman's Foreign Missionary Society, being a member of the auxiliary connected with her church. Until within a year or two she was a regular attendant on the annual camp-meeting at old Hamilton camp-ground. In her home ZION'S HERALD was a constant and welcome visitor. The pastor and his family were always kindly remembered by her, and a visit to her summer home by the river was a frequent treat during the warm days. In such ways she manifested the kindliness of her disposition and her interest in the church and its work.

Ezekiel Dyer, a faithful steward and trustee of the church, with the other members of the family, have the sympathy of all their brethren and sisters. J. W. W.

Sparks. — Sarah Adaline Sparks, daughter of the late Ebenezer and Sally Sparks, was born in Dover, Vt., Nov. 30, 1818, and passed from her quiet home in Wilmington, Vt., to the heavenly rest, Aug. 30, 1895.

Miss Sparks was a Christian lady of more than ordinary mental ability and great strength of character. Although an invalid during the greater part of her life, and much of the time suffering intense pain, she became remarkably familiar with history ancient and modern, kept well informed, and was able to talk freely and intelligently upon topics of general interest. But the Bible was her precious treasure — the Book of all books to her. A student of Scripture, she became a true and honest Bible scholar. It gave her great delight to speak of the Word to her numerous friends who from time to time sat by her chair or bedside catching inspiration from her love to God and His truth. She was deeply interested in the work of her Master's kingdom, and at no time was she forgetful of the interests of her beloved Methodist Church. Even to her last days she very frequently inquired of her pastor and friends how the work of the Lord was going in the church of her choice.

She suffered long but submissively, trusting fully in Him who made it possible for her to hope for a home in that "land whose inhabitants shall never say, I am sick."

The funeral services were held in the M. E. Church, Sept. 1, and were attended by a large number of sorrowing friends.

R. C. T. MCKENZIE.

Evans. — Marshall Evans, an esteemed and influential citizen of Roslindale, Mass., passed from his earthly life, June 16, 1895, aged 63 years. He was born in Pierpont, N. H., May 19, 1832.

After leaving Wesleyan University (a member of the class of '55), he entered into the business life of Boston. At one time connected with the Boston Post-office, later he was prominent in the dry-goods firm of Evans & Webster. After the great fire of 1872 the new firm of Evans & Todd was established. Of late years he was associated with the firm of Wheeler, Blodgett & Co. Active as was his business life, he still found time for faithful work in the church of his choice — the Methodist Episcopal.

In 1860 he was united in marriage with Miss Letitia Blakemore, daughter of the late William Blakemore of precious memory. A son and two daughters came to their home. These remain, cherishing the memory of an affectionate and unselfish husband and father — the son, Marshall, a student in the senior class of the School of Liberal Arts of Boston University; Julia, preceptress at Lasell Seminary; and Letitia, the helper and counselor of the mother at home.

Early in February, a stroke of paralysis, following closely a severe attack of grippe, removed him from all his activities. Tenderly and unremittingly cared for by his family, he endured patiently unto the end, and after four months of suffering went home.

Bethany Church loses in him one of its organizers, an official member loyal to all its interests, a faithful attendant upon its services, a class-leader always at his post, and an enthusiastic teacher of a Bible class in the Sunday-school. His faithfulness to his obligations as a Christian was a marked trait of Mr. Evans' character, and the best interests of the church he always sought to promote. He was intensely interested in great Christian enterprises, especially of a revival nature, and never failed to attend special services in Boston when some leader in evangelistic work was to speak.

Many friends and business associates attended the funeral services, which were held at his residence on Brown Avenue. Dean W. E. Huntington and Rev. F. N. Upham, former pastors, officiated, assisted by Rev. M. C. Beale and Rev. Chas. E. Chandler. He was laid to rest at Forest Hills Cemetery, awaiting the resurrection.

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Review of the Week.

Tuesday, October 22.

— Cotton breaks 56 points, or $2.50 a bale.

— Admiral Kirkland, commanding the European squadron, ordered home.

— King Menelek of Abyssinia killed by a stroke of lightning.

— Death, in London, of Henry Reeve, the English historian, and former editor of the *Edinburg Review*.

— J. J. Van Alen, of Newport, sued for $200,000 by Col. S. P. Colt for alienating his wife's affections; Mrs. Colt sues for divorce from her husband.

— The Armenians at Erzeroum rejoice over the Sultan's edict.

— J. G. Woolley attacks President F. E. Clark because the latter will not commit the Christian Endeavor organization to Prohibition, and accuses him of truckling to the Republican Party.

Wednesday, October 23.

— Cotton jumps up again 30 points.

— England's claim to Trinidad bitterly resented by the Brazilians.

— Miss Willard re-elected president for the seventeenth time of the National Woman's Christian Temperance Union.

— Russia orders 1,100 tons of armor from the Carnegie works in this country.

— Japan to open six more ports to international trade.

— Prof. A. C. Kendrick, of the University of Rochester, dies at the age of 86.

— President Cleveland and several members of his cabinet visit the Atlanta Exposition.

— Arrival of the U. S. S. "Minnesota" at this port, to be used permanently for the naval reserve.

Thursday, October 24.

— Silver coinage to cease, except subsidiary silver, after Nov. 1; the New Orleans mint to be closed.

— Rev. Dr. T. De Witt Talmage installed as co-pastor of the First Presbyterian Church, Washington.

— The steamship "City of St. Augustine" discovered burning off Hatteras.

— The discovery of gold on Harley Creek, Montana, attracts a rush of prospectors.

— President Cleveland makes an address at the Atlanta Exposition.

— Two persons killed and two seriously injured by an explosion in the Fiberloid Works, Newburyport.

— The murder of Korea's Queen charged to Prince Pak, whom she had banished and who is now in this country.

Friday, October 25.

— A rear-end collision at Hyde Park; one person killed, thirteen injured.

— A Russian squadron of fifteen ships on its way to Korean waters.

— The crew of the burned steamer "City of Augustine" rescued.

— Disastrous wreck on the Pennsylvania road near Harrisburg; an express train crashes into a disabled freight car; two killed, nine hurt, and four mail cars burned.

— The filibusters who were acquitted in this country captured in Jamaica, and will be tried again at Nassau.

— A train on the Lake Shore averages (excluding stops) 64.96 miles per hour in the 510 miles' run from Chicago to Buffalo, breaking all records.

— Gen. Baratieri telegraphs for authority to extend the Italian "sphere of influence" over the whole of Abyssinia.

— Sixty-four invalided French soldiers die on the voyage home from Madagascar.

— The Institute of France celebrates its centenary.

Saturday, October 26.

— An Italian army corps to be sent to Abyssinia.

— Death, in Manchester, of Sir Charles Halle, England's leading classical pianist.

— Negro delegates to the South Carolina Constitutional Convention fighting a hard battle for suffrage.

— The Atchison road arranging to run regular trains from Chicago to Los Angeles in seventy-four hours.

— The Educational Congress opens in Atlanta.

— Count Inouye sent as special Japanese ambassador to Korea.

— Excitement in London over the report that Russia in a new treaty with China had gained important advantages.

Monday, October 28.

— Dr. D. K. Pearsons, of Chicago, offers to give $150,000 to Mount Holyoke College, provided the Chicago alumnæ raise an additional $50,000.

— England to send an expedition against Ashanti.

— The trolley displaces the mule on the Erie Canal.

— A "mound" village found in the State of Washington.

— The mortality from diphtheria in this city reduced one-half by anti-toxine.

— Many Western railroads prosecuted by the Interstate Commerce Commission for violating the "long and short haul" clause of the law.

— A railroad-ferry line established from Denmark to Sweden.

— Burning of the University of Virginia at Charlottesville, Va.; loss, $200,000.

— A bloodthirsty mob of lynchers repulsed at Tiffin, O.; two rioters killed outright; the militia ordered out.

— Munitions of war, the property of filibusters, seized at Cedar Keys, Fla.

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The Conferences.

[Continued from Page 16.]

Mr. Taggart will continue to preach at Brookline, to which he was appointed last spring.

The ninetieth anniversary of the introduction of Methodism into the town of *Salem* was fittingly observed October 9 and 10. The enthusiastic and popular pastor, Rev. Edgar Blake, had prepared an excellent program. The whole thing was a fitting reopening of the church, which for some weeks had been in the hands of workmen. A beautiful steel ceiling has been put in, the side walls papered, and the vestries improved. The whole expense will be not far from $600. They now have a handsome audience-room. Their current expense bills were never so well met as this year. Every obligation of this kind is paid up to date. Money seems to come easy. The congregations are large, the spiritual tide is rising, and every one is full of hope.

At the anniversary the opening evening was occupied by Rev. C. W. Gallagher, D. D., of Kent's Hill Seminary, a Salem boy, who gave an excellent address on "Things That Make Men Go." The next day addresses were given by Rev. J. Mowry Bean, on "Little Beginnings;" Rev. A. W. L. Nelson, on "The Epworth League and the Church of the Future;" historical address by the pastor; sermon by Rev. E. E. Reynolds. The presiding elder, in the absence of Rev. J. C. Langford, spoke a few words on the topic assigned him, "The Church in the Community." A poem written for the occasion by Abraham H. Merrill, son of the late Father Merrill of the New England Conference, was finely read by Miss Alice Perkins. The closing address was by Dr. Brodbeck, on "Why I am a Methodist." Whoever has heard this once goes a long way to hear it the second time. The exercises were interspersed with singing, Scripture reading, prayers and a love-feast. The temporal wants were fully cared for by the people of the society, who furnished dinner and supper to all who came. Several neighboring pastors were present and took part in the exercises. The earnest cry of the church now is for a great outpouring of the Holy Spirit.

Rev. L. D. Bragg was called to Warwick, Mass., a few days ago by the announcement that his father was very sick. He reached there only two hours before his death. This is a great sorrow to our brother, who will have the sympathy and prayers of his friends.

Several of our preachers and our Epworth Leaguers were present at the St. Johnsbury Convention, and bring back excellent reports.

West Canaan is a little railroad village on the Concord division of the Boston & Maine Railroad. There has never been a meeting-house in the place. A small building, erected for other purposes, was purchased a few years ago by a lady who set it apart for religious uses. She left it by will to her sister, who has deeded it to the Methodist Episcopal Church as a house of worship. It has been connected with Enfield, and Rev. C. N. Tilton has preached there for a year and a half. The people have recently raised money to repair the little house, and have given it a somewhat attractive appearance. It never having been dedicated, it was decided that such a service should take place at the last visit of the presiding elder, which was Sunday, Oct. 6. The house was crowded to overflowing, and the services were interesting to all present. After a sermon on "The Mission of the Church," and the raising of a small balance of debt, the house was dedicated to the worship of God as a Methodist church. The week-night services are well attended, and the outlook is very hopeful for good results.

At the last visit to *Enfield* we baptised the pastor's infant daughter, Beulah Naomi, and after the service went to the home of some natives of Finland who reside in the village, and baptized a baby, the service being interpreted by one of the company into their language.

The rain-storm of Sunday, Oct. 13, broke up the presiding elder's plans very much. The one congregation he met was very small, and the others did not materialize that day. While we were disappointed, the rain will prove a great blessing. In many places wells and springs were dry. It added three feet of water to the Merrimac. The churches need showers of grace.
B.

New England Conference.

Boston Preachers' Meeting. — Dr. C. H. Payne, of New York, delivered an eloquent and vigorous address, which elicited heartiest commendation. The death of Rev. Wm. Gordon, an honored and long-time member of the New England Conference, was mentioned with tender concern. The following committee was appointed to arrange for a memorial service and to present resolutions: Revs. G. M. Steele, L. B. Bates, W. J. Thomp on. The death of Mrs. J. D. Pickles was also announced. Rev. C. A. Littlefield presented beautiful and expressive resolutions. A committee was raised who should represent the Preachers' Meeting at the funeral services: Revs. E. M. Taylor, F. N. Upham, G. F. Eaton, L. B. Bates, J. Galbraith. Next Monday the order of the day is a continuance of the debate upon the Time Limit. Drs. C. F. Rice and Galbraith open the discussion. The meeting closed with benediction by Bishop Foster.

Boston South District.

Tremont St. Church. — At a special meeting of the official board of Tremont St. Church, held Oct. 27, tender and appreciative resolutions were passed relative to the death of Mrs. J. D. Pickles, wife of the pastor.

Worcester, Laurel St. — Saturday evening, Oct. 5, the people of this church, with those of Coral St., had a union love-feast. It was well attended, and will be followed next month by one at the latter church. Such gatherings of the clans can have only good results. Before this letter is in print, or on the 13th, the Sunday-school of Laurel St. will celebrate its fiftieth anniversary. Among the instruments for good in our city the W. C. T. U. is conspicuous, and for a number of years Mrs. M. M. Townsend of this same hillside church has been the president. Her work has been unremitting, and Worcester owes much to her self-sacrificing labors. The sewing circle has during the past year raised $300 towards current expenses. Can any church of like membership beat this record? Officers for the ensuing year are as follows: Mrs. Sarah E. Briggs, president; Mrs. C. E. Richardson, vice-president; Mrs. E. H. Morton, secretary; and Mrs. G. H. Fernald, treasurer.

Webster Square. — The first meeting of the Methodist Social Union was held Monday night. Fully three hundred sat down at the tables, and I think even the dyspeptics were good-natured when they rose from the ruins of good things. The guest of the evening was Rev. E. M. Taylor, of Boston, who gave an address on "The Gospel of the Twentieth Century." A good representation from the several churches was present, and President C. H. Carpenter presided. The ladies' circle of this church are trying novelties to raise funds. This time it was an entertainment by the little children of Zion M. E. Church. Readings, songs, and afterward ice cream and cake, made the evening a great success.

Trinity. — Pastor R. F. Holway is to be congratulated on the privilege of visiting his mother on her 85th birthday. There are not many to whom such a pleasure is possible.

Coral St. — At the meeting of the Woman's Foreign Missionary Society, the 17th, a full report of the Providence convention was given, and papers on the work were read.

Grace. — A dozen members of the Methodist Preachers' Association met at Grace Church, Monday morning, and after appointing committees to look more closely after the evangelistic work and no-license campaign, listened to an address by J. K. Greene, on "From Pew to Pulpit." It was the more interesting from the fact that Mr. Greene had sat in the pew for thirty years to be shot at from the pulpit, and this was, he said, his first chance to shoot back. A discussion followed, and then a paper on the time limit of the pastorate was read by Rev. H. P. Rankin, of Coral St.

Our people were much startled, last Thursday morning, October 24, by the news that on the evening previous, at the regular prayer-meeting, Rev. William Gordon, one of the oldest members of this Conference, had fallen dead. For more than sixty years he had been connected with the New England Conference, though his residence, in these later years, has been in Michigan City, Ind. For a couple of weeks past he has been in the East, but he had just come to this city as the guest of his daughter, Mrs. Luther K. Leland. He appeared in his usual health, which was excellent for a man eighty-five years old. His daughter accompanied him to the church and left him with the intention of returning for him, and in less than a quarter of an hour later, on doing so, she found him past all the cares of this world. The remains were buried in Wilbraham last Saturday at 11.30 A. M., the funeral having been held in Grace Church at 10.30. It is not a little remarkable that Mr. Gordon had often expressed a desire to die in a New England Methodist Church.

Rev. W. J. Thompson, pastor of this church, has gone to Maryland for a vacation of two weeks, with the hope and expectation that he may be thoroughly rested and invigorated for the work of the coming season.

Rev. Alonzo Sanderson has started his *Worcester Methodist* again, and it has the same fresh, inspiring look that the earlier numbers had when he ran the same so successfully several years ago.
QUIS.

Boston North District.

Newtonville. — The fourth anniversary of the Young People's Society was held on Thursday evening. Rev. E. M. Taylor made a magnificent address on "Equipment." All who heard him were uplifted by his stirring words.

Springfield District.

Springfield. — A few of the pastors hereabouts attended the Norwich District (New England Southern Conference) Preachers' Meeting, Oct. 14, at Thompsonville, Conn., and were most cordially received and invited to take part in the discussions. Rev. W. G. Richardson made an excellent talk. The program for this meeting was well made, and the parts equally well handled. The supper was first-class. The visiting brethren returned with pleasant impressions of the near neighbors just across the Conference line. A cordial welcome will be given these brethren if they will come in for the city meeting on alternate Mondays at 10.30 A. M., in Trinity Church.

St. Luke's. — The Dorcas Society recently elected the following officers: President, Mrs. Fowler; vice-presidents, Mrs. W. H. Richardson, Mrs. M. Wells Bridge, Mrs. Charles Hale; treasurer, Mrs. H. H. Rauschousen; secretary, Mrs. Packard. The receipts for the past year have been $175.69; expenditures, $62.45; balance, $113.24. The society now has in the bank $405 toward furnishing the new church. A vote of thanks was tendered Mrs. W. F. Andrews for her service as president the past four years.

The Presiding Elder. — From the conventions and other public gatherings over the district in which he is taking part come words of most enthusiastic praise of Presiding Elder Thorndike. His lecture, "Income and Outcome," is taking with the Leaguers everywhere. From Colrain came the following: "The Elder was at his best. I was never more moved by his eloquence than yesterday. Many others have made the same statement."

Easthampton. — In spite of the storm of Oct. 13, a little handful of the faithful gathered at the evening prayer-meeting, after the closing of which Pastor F. H. Ellis and a few others remained to pray with a man until he found forgiveness and salvation.

Williamsburg. — Several additions have been made to this church by letter, and 4 were recently received on probation, one of whom was baptized by the pastor, Rev. John Von Bast.

Amherst. — Rev. and Mrs. A. L. Squier are rejoicing in the birth of a son, Oct. 17. This birth celebrates the anniversary of three family events — the grandfather's birthday, the wedding of the boy's maternal grandparents, and his parents' marriage.

Trinity. — Rev. Ralph Gilliam began revival services at Trinity, Friday, Oct. 18. D. F. G.

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